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BLESSED THOMAS MORE AND SHAKESPEARE.

Sir Thomas More's "Historie of Kyng Rycharde the Thirde."

SIR James Mackintosh says of Lord Chancellor More: "As if it had been the lot of More to open all the paths through the wilds of our old English speech, he is to be considered as our earliest prose writer, and as the first Englishman who wrote the history of his country in its present language."

More's first work was "The History of King Richard the Third." Written in an easy, colloquial style, it was but the rough draft of what he intended to correct afterwards and complete. Yet, even in its unfinished condition, it is a real human document of the time, far more interesting than most of the hashed historical novels of to-day. If we alter the variegated spelling of the sixteenth century into our modern English, we can easily read all that More wrote of Richard, and all Shakespeare read of him in the old chronicles. We can thus, perhaps, better understand with what genius the master builder of English drama laid his bricks in rearing "The Tragedy of King Richard the Third." Moreover, the perusal will acquaint us with many facts. We shall find that More's language is our language; that our very terms of expression were coined long ago by his ready pen; his "by-and-by" and "little-by-little," with scores of other happy phrases, crystallizing in fluent pen-words the current speech of his time, as we ourselves use it to-day. On the title-page of the first folio (1557) edition was printed:—

The History of King Richard the Third (unfinished) writen by Master Thomas More than one of the Under-sherriffis of London: About the Yeare of our Lorde 1513. Which worke hath bene before this tyme printed, in Hardynges Chronicle, and in Hally Chronicle: but very much corrupte in many places, sometyme havying lesse, and sometime having more, and altered in wordes and whole sentences: much varying fro the copie of his own hand, by which thys is printed.

The above extract is not difficult in its old spelling, and we may admire the gaiety of liberal-minded compositors setting up "tyme" or "time," in type impartially, with free fancy, possibly using a different spelling, through "havying less forme," or "having mor copie," on hand alternately.

But it is a little difficult for modern eyes to read "sodaynely," "sodeinlye," "sodeinely," "sodainly," "sodynelye;" and always to remember *suddenly;* or to recognize *unready*, as it quickly passes "vnreadie," "vnredye," "vnrede," from page to page. Nor is it easy, without pausing to think, always to remember that "sentuary," "sainturye," "santurie," "saincturye," "sanctuarye," etc., are all forms of the same word *sanctuary*, as it was spelled by the independent minds of olden time printers.

In the following pages, therefore, the spelling of the 1557 edition is changed into our modern rigid form; but the story is printed "fro the copie of his own hand," nor, "altered in wordes and whole sentences," as anyone may read in the folio copy of his works in the British Museum, London.

Date and Origin of Play.

Shakespeare's "Richard III" was entered at Stationer's Hall, 20 October, 1597, by Andrew Wise, and published anonymously with the following title: "The Tragedy of King Richard the Third: Containing his treacherous Plots against his brother Clarence: the pitiful murther of his innocent Nephewes: his tyrannicall usurpation with the whole course of his detested life, and most deserved death. As it hath beene lately acted by the Right honourable the Lorde Chamberlaine his servants."

There were earlier plays on the same subject, but Shakespeare made no use of them. He followed closely the narrative of Sir Thomas More, given by Holinshed, a book at the time held in

the highest esteem, as Sir John Harrington (1596) testifies: "The best parte of our chronicles in all men's opinions, is that of Rycharde III, written as I have hearde by Moorton [Cardinal Morton], but as most suppose by Sir Thomas More sometime lorde Chancellor of England."[1] A Latin play by Dr. Thomas Legge was acted at the universities about the year 1580; and one of the earliest historical plays in our language, published 19 June, 1594, was entitled: "The True Tragedie of Richard the Third: Wherein is showne the death of Edward the Fourth, with the smothering of the two young Princes in the Tower: With a lamentable end of Shore's wife, an example for all wicked women. And lastly, the conjunction of the two noble Houses Lancaster and York. As it was played by the Queenes Majesties Players. London, Printed by Thomas Creede." Thomas Creede was an enterprising pirate-printer of those days. He palmed off on customers crude productions as Shakespeare's, and he surreptitiously obtained and printed imperfect versions of the "Merry Wives" and "Henry V." It is probable, therefore, that he published this anonymous old play in consequence of Burbage having already made Shakespeare's "Richard III" highly popular on the stage, and also because the dramatist's name had become famous as the author of "Venus and Adonis," and "Lucrece." The poet Weever, in his epigram, "Ad Gulielmum Shakespeare," whom he addresses as "Honie-tong'd Shakespeare," makes mention of several pieces:—

> Rose-cheekt Adonis with his amber tresses,
> Faire Fire-hot Venus charming him to love her,
> Chaste Lucretia, virgine-like her dresses,
> Proud lust-stung Tarquine seeking still to prove her,
> Romeo, Richard, more whose names I know not,
> Their sugred tongues and power-attractive beauty,
> Say they are saints, although that saints they show not.
>
> *27th Epigram, written in 1595.*

Our latest critic, Mr. Sidney Lee, says that Weever credited such characters of Shakespeare as Tarquin, Romeo, and *Richard III* with "sugred tongues."[2] Hence, Malone's opinion that this play was written in 1593 or 1594, is probably accurate; although the piece was not published until 1597.

[1] "Metamorphosis of Ajax." Harington. [2] "Life," p. 170.

Andrew Wise republished a second edition in 1598, and a third in 1602, while a fourth quarto was printed in 1605, and a fifth in 1612. Thus, five quartos were brought out previous to the publication of the first folio (1623). Many variant readings are found between the quartos and the folio, arising from the hasty carelessness of printers, or editors; these variations have occasioned a wilderness of ingenious guesses as to the original words of Shakespeare. The dramatist did not concern himself with the printing of any of the quartos; they were all "pirate" ventures of different publishers and sold at sixpence each—equal to five shillings of present money.

Its Wide Popularity.

The fact of five editions being called for during the poet's lifetime attests the wide popularity of the play, partly due doubtless to the marvellous acting of little Richard Burbage, who, like Garrick, though a small man was a great actor.

> Thy stature small, but every thought and mood
> Might thoroughly from thy face be understood:
> And his whole action he could change with ease
> From ancient Lear to youthful Pericles.

So runs the elegy on this actor-friend of Shakespeare and the interpreter of his Hamlet, Macbeth, Lear, Richard III, etc. Burbage, as we say to-day, "created" the part of Richard, and from his time to our own this play has always been a popular favorite on the stage, whenever adequately presented. The reason is plain. No historical drama ever written affords an actor more abundant opportunities to show vividly the purpose, scope, and glory of his art, or the versatility of his genius. Mr. Steevens has well stated this reason, and aptly described the chief character from a play-house point of view. He says: "The part of Richard is, perhaps beyond all others, variegated, and consequently favorable to a judicious performer. It comprehends, indeed, a trait of almost every species of character on the stage: the hero, the lover, the statesman, the buffoon, the hypocrite, the hardened and repenting sinner, etc., are to be found within its compass. No wonder, therefore, that the discriminating powers of a Burbage and a Garrick should at different periods have given it a popularity beyond other dramas."

Yet, notwithstanding, there has not been in our generation any fitting representation of this great historic tragedy on the English stage. Shakespeare's Richard III, like his Lear and Lady Macbeth, makes heavy calls on the mental perception, magnetic power, and physical energy of a player. Probably this may be the reason why no English actor or actress has during recent years essayed either of these characters.

Scientific Study of Play.

Reading the play in connexion with Sir Thomas More's "Richard III," one has before him the historical elements from which the poet created his drama. It is possible thus, by synthetic method, easily to realize those wondrous conceptions which first fired the brain of the dramatist, and then, after being molded by his towering genius, were wrought into shape to command the admiration of myriad audiences, as long as the English language shall subsist as a nation's speech.

> He was not for an age, but for all time,
> And all the Muses still were in their prime,
> When, like Apollo, he came forth to warm
> Our ears, or like a Mercury to charm.
>
> *From Ben Jonson's Epitaph.*

In these scientific days we can do no better than study our Shakespeare in a scientific spirit of inquiry. Such study of one single play of the great master will do more to lead the mind to a just understanding and appreciation of the purposes of dramatic art, than can be gained by a laborious wading through all the plays written in England during the past century. The drama of Richard III is a revelation of impish ingenuity and elfish, diabolical iniquity. It commences with a jubilation uttered (or rather, paean of evil chanted) by the arch imp, who is to plot and contrive disaster upon disaster, for foe, and friend, and kindred, culminating in a sort of universal treachery and tragedy. It is a problem play of the greatest dramatist. But, although Richard, like Milton's Satan, always chooses "Evil" to be his "Good," yet, unlike many modern plays based on falseness of the chief character, nowhere is the conscience outraged by gross incident or coarseness, nor offended by a debilitating wit excusing vice.

In this the master playwright sets a model for all journeymen-playwriters of to-day. It would be well for our drama, if authors turned again to the old masters for inspiration, rather than to Ibsen, or to shifty French productions, in which there is an attempt to make Evil's self playfully passable by humorous vagaries of viciousness and scenes of morbid passion. Some, possibly, fall into this unethical pit through the desire to keep far from the inartistic gulf of boring an audience with long, prosy dulness.

The essence of play-making is, of course, that the play become not a moralizing essay; but that it show character by a story in action. Now the supreme way on the stage "to point the moral and adorn the tale" is by light-and-shade in constructing scenes and in setting them before an audience. "Actio in dicendo una dominatur," Cicero said of the orator's art; how far truer is it of the actor's! Shakespeare in Richard III brings evil on the stage, and manipulates it there; shows its various phases; dresses it in varied hues; but they are always the "colors of evil," and as such are recognized by every person, until the Evil-self be detested as the poet desired. There is, perhaps, no evil character that the great dramatist has so pitilessly dissected, and so mercilessly portrayed, as this arch-plotter and hypocrite, yet skilful statesman and courageous captain—Crookback.

If "Kyng Rycharde" be read in conjunction with the play, it will be seen that Shakespeare, in painting the personal appearance and depicting the general character of Richard, has closely followed the first English historian, Sir Thomas More, as repeated by old chroniclers, Hall, Holinshed, etc. The poet has not only followed our first great prose-writer in his argument, but has also used his coined phrases, and repeated More's imagery, although transmuting it into poetic gold in the crucible of genius. Thus the greatest mind before the English Reformation and the greatest genius since, we find conjoined in placing before their posterity the evils of civil war caused by restless ambition and desire of gain. During that period, when the very deeps of religion were explored, unusual activity of man's intellect gave inspiration to high thought, and a seeking for words to express the uttermost capacity of human thinking and reasoning. Looked at from this point of view, it is not, perchance, unreasonable that Shakespeare

—who in genius is heir to no man—should in language be heir to Sir Thomas More, the first great orator of the English Commons, the guardian of English liberties, the very embodiment of British national spirit, the just, generous, genial, competent, strenuous Speaker of England. A good deal of the humorous, eloquent nature of More's speech naturally existed by tradition among the old players, with whom he was so friendly, and descended to the company, perchance, of which Shakespeare himself was a member. Sir Thomas, the patriotic London citizen, the fearless friend of popular Queen Kate, appealed, too, strongly to the frank city multitude, as yet untainted by rigid Puritanism. But, more than all, his courageous standing by an oppressed woman, and his pathetic, yet cheerfully borne execution, appealed to those gallant old players, whose forebears had been his friends and protégés. And in consonance with that spirit of generosity which seems to be a characteristic of the histrionic temperament, we may well suppose their old patron's name was handed down in grateful recollection through the half-century that elapsed from More's death on Tower Hill to the first appearance of the actor, Shakespeare, on the stage of the Globe and on the stage of the world.

It has been said: "While Shakespeare possessed all the powers of a man, and more than a man, yet he had all the feelings, the sensibility, the purity, innocence, and delicacy of an affectionate girl." Perhaps it is not inappropriate, therefore, even though it seem fanciful, to conjoin our poet's name with that of Lord Chancellor More, who was the gay companion of his girls, Meg, Bess, Cicely, and who was more than man in intellectual achievement, in tried friendship, and in death for what he felt to be justice sake, the honor of an outraged queen and wife, poor Catherine of Aragon.

The genially humorous atmosphere of More and Erasmus in that riverside garden at Chelsea was a fitting prelude to the wit combats of Shakespeare and Jonson at the Mermaid; indeed, Thomas More and William Shakespeare were both typical representatives of different sides of "Merrie England." From a statement in his "Kyng Rycharde," Sir Thomas appears to have thought out the compilation of a "History of his own Times," a work that certainly would have proved truly valuable to us today. Public life, however, obliged him for more than a score of

years to curtail, unwillingly, both literary studies and composition, for politics and statesmanship. On resigning the Lord Chancellorship, it was his intention to devote the leisure of his life to literature, but the headman's axe cut off that good intent ere it could blossom into much fruit. And to England's shame, the wisest head in the nation, instead of creating great works to glorify the English language, was itself placed ignominiously on London Bridge to rot as the head of a traitor.

But not for long. A tradition tells how his brave daughter, Margaret Roper, impelled by love, at great personal risk stole her father's head from the pike on which it was stuck, and triumphantly bore the precious trophy away in her apron, that it might be buried later on her dead breast. And nine years afterwards it was thus interred with her own loving heart. History does not recount a more pathetic incident than this love, stronger than death, for Sir Thomas, by his daughter Margaret, a love beyond the grave. Tennyson in "A Dream of Fair Women," refers to the brave Meg Roper in his lines :—

> Morn broaden'd on the borders of the dark,
> Ere I saw her, who clasped in her last trance
> Her murder'd father's head.

Shakespeare's Debt to Sir Thomas More.

It is not unreasonable to conjecture, as stated before, that Shakespeare was conversant with the works of More. The tradition of More's humor lived long amid the players of old London. He had ever been their friend and benefactor. And without disparaging our poet, one may say that Shakespeare might have had a worse schoolmaster in racy English speech than the mirthful, witty More, who died smiling, with a joke on his lips.

The folio edition of More's works (now in the British Museum Library) was published in 1557, seven years only before the birth of the poet. Thirty years later, Shakespeare was fledging his wings among the London players. Conversation in those days filled the place of the press. If a young man desired knowledge of earlier times, he sought it from those older among his comrades. It is natural to suppose that conversation in the company

of players (living as they did under some great man's protection) often turned on their troubles and distresses, their rewards and old-time benefactors. Now, Sir Thomas More stands out as the most generous protector and benefactor of the early players. Cardinal Morton, More's own patron, had himself, when Lord Chancellor, fostered and encouraged the actors of his day. And the young More, doubtless, in this way began that friendship which ended only with his death. Moreover, as the first layman who had become Lord Chancellor, Sir Thomas no doubt felt freer to bestow favors and encouragement on the stage. And we may be sure that the players—in that time as in all times—persons of grateful nature, did not forget the great Lord Chancellor More, their friend. Besides, the facts of his fame, glory, and tragic death appealed to their dramatic instinct. His life itself was such a drama of comedy and tragedy, it could not fail to attract artistic perception. Be certain, then, Shakespeare heard in the circle of the Globe Theatre many things of More, the historian of Richard III, and after reading the "Historie," turned contemptuously from the poor old plays to construct his own immortal tragedy. Again, Shakespeare's patron, the Earl of Southampton, came of good Catholic stock. His father was repeatedly fined for refusing to attend the State Church and was once imprisoned by Elizabeth on the charge of being too friendly in intent to Mary Queen of Scots. He was a man of culture, and it is not difficult to believe that in his study at Midhurst, and in his library at Southampton House off the Strand, the folio works of the champion of his Faith, Sir Thomas More, would be found. It contained the best English prose of the time. The wisest, wittiest speech, racy of "Merrie England," was in its pages. Who can doubt that Shakespeare often turned the leaves? The loving, broad mind of More would appeal to the loving, universal mind of Shakespeare. The poet, the cherished friend of young Lord Southampton,[3] might have at all times ready access to the library of Southampton's London house. And we may picture him thumbing the pages of this English book worthy his attention, and smiling at the many merry quips of "my Lord Chancellor More."

[3] Young Southampton, when only eight years old, was made a ward of the bigoted Lord Cecil, by Queen Elizabeth, in order that the young peer should be bred a Protestant.

A comparison of one dramatic scene in More's "King Rycharde" with Shakespeare's "King Richard III" (Act III, Scene 4), will show more clearly than many pages of explanation how the master mind of the poet worked up dramatic fragments into a throbbing, passionate play. The matter is indeed in More, but after it has passed through the crucible of the great dramatist's imagination that matter comes forth one mass of glowing gold.

MORE'S "KING RICHARD."

Whereupon soon after, that is, on the Friday the — day of —— many Lords assembled in the Tower, and there sat in Council devising the honourable solemnity of the King's Coronation, of which the appointed time so near approached, that the pageants and suttelties were in making at Westminster day and night, and much victual killed that afterwards was cast away. These Lords sitting together conversing on the matter, the Protector came in among them, first about nine of the clock, saluting them courteously and excusing himself that he had been away from them so long, saying merely that he had been asleep that day. And after talking a little with them, he said to the Bishop of Ely: "My Lord, you have very good strawberries in your garden at Holborn, I request you let us have a mess of them."

"Gladly, my Lord," quoth he, "would God I had something better as ready to your pleasure as that." And therewith in all haste, he sent his servant for a mess of strawberries. The Protector set the Lords fast conversing and praying them to spare him for a little while, departed thence.

KING RICHARD III.

Act III, Scene 4.

London. A room in the Tower.

Hast. Now, noble peers, the cause why we are met
Is to determine of the coronation:
In God's name, speak, when is the royal day?

Buck. Are all things ready for the royal time?

Stan. They are; and wants but nomination.

Ely. To-morrow, then, I judge a happy day.

Buck. Who knows the Lord Protector's mind herein?
Who is most inward with the noble duke?

Ely. Your grace, we think, should soonest know his mind.

Buck. We know each other's faces; for our hearts,
He knows no more of mine, than I of yours;
Nor I of his, my lord, than you of mine.—
Lord Hastings, you and he are near in love.

Hast. I thank his grace, I know he loves me well.

And soon, after an hour, between X and XI he returned to the chamber among them, all changed, with a wonderful sour angry countenance, knitting his brows, frowning, and fretting and gnawing his lips, and so sat down in his place; all the Lords much dismayed and all marvelling at this manner of sudden change, and what thing should ail him. Then when he had sat still a while, thus, he began: "What were they worthy to have that compass and imagine the destruction of me that be so near of blood to the King, and protector of his royal person and his realm?"

At this question all the Lords sat sorely astonished, musing much for whom this question should be meant, of which every man wist himself clear.

Then the Lord Chamberlain (Hastings), as he that for the love between them thought he might be boldest with him, answered and said, that they were worthy to be punished as heinous traitors, whatsoever they were. And all the others affirmed the same. "That is," quoth he, "yonder sorceress, my brother's wife and others with her," meaning the Queen. At these words many of the Lords that favoured her, were greatly abashed. But Lord Hastings was in his mind better content, that it was by her, than by any other whom he loved better. Albeit, his heart somewhat grudged, that he was not before made of counsel in this matter, as he was in the taking of her kindred, and their putting to death, which by his assent was before

But for his purpose in the coronation
I have not sounded him, nor he deliver'd
His gracious pleasure any way therein;
But you, my honourable lords, may name the time;
And in the duke's behalf I'll give my voice,
Which, I presume, he'll take in gentle part.

Ely. In happy time, here comes the duke himself.

Enter Gloster.

Glo. My noble lords and cousins, all good morrow.
I have been long a sleeper; but I trust
My absence doth neglect no great design
Which by my presence might have been concluded.

Buck. Had you not come upon your cue, my lord,
William lord Hastings had pronounc'd your part,
I mean, your voice, for crowning of the king.

Glo. Than my lord Hastings no man might be bolder;
His lordship knows me well, and loves me well.
My lord of Ely, when I was last in Holborn,
I saw good strawberries in your garden there;
I do beseech you, send for some of them.

devised to be beheaded at Pomfret this selfsame day, on which, he was not aware that it was by the other devised, that he himself should the same day be beheaded in London.

Then said the Protector: "Ye shall all see in what wise that sorceress, and that other witch of her counsel, Shore's wife, with their affinity have by sorcery and witchcraft wasted my body." And therewith he plucked up his doublet sleeve to his elbow upon his left arm, where he showed a weirdish withered arm and small (as it was never otherwise). And thereupon every man's mind sorely misgave him, well perceiving that this matter was but a quarrel. For well they wist, that the Queen was too wise to go about any such folly. And if she would, yet of all folk she would least make Shore's wife her counsel, whom of all women she most hated, as that concubine whom the King her husband had most loved. And also no man was there present, but well knew that his arm was ever such since his birth.

Nevertheless the Lord Chamberlain answered and said: "Certainly, My Lord, if they have so heinously done, they be worthy of heinous punishment."

"What," quoth the Protector, "thou servest me, I ween, with ifs and with ands, I tell thee they have so done; and that I will make good on thy body, Traitor." And therewith as in a great anger, he clapped his fist upon the board, a great rap. At which token given, one cried "treason,"

Ely. Marry, and will, my lord, with all my heart.

[*Exit.*

Glo. Cousin of Buckingham, a word with you.

[*Takes him aside.*

Catesby hath sounded Hastings in our business
And finds the testy gentleman so hot
That he will lose his head ere give consent
His master's child, as worshipfully he terms it,
Shall lose the royalty of England's throne.

Buck. Withdraw yourself a while, I'll go with you.

[*Exeunt Gloster and Buckingham.*

Stan. We have not yet set down this day of triumph.
To-morrow, in my judgment, is too sudden;
For I myself am not so well provided,
As else I would be, were the day prolong'd.

Re-enter Bishop of Ely.

Ely. Where is my lord, the duke of Gloster?
I have sent for those strawberries.

Hast. His grace looks cheerfully and smooth this morning;
There's some conceit or other likes him well

without the chamber. Therewith a door clapped and there came rushing in, men in harness, as many as the chamber might hold. And anon the Protector said to Lord Hastings: "I arrest thee, Traitor."

"What, me, my Lord?" quoth he.

"Yea, thee, Traitor;" quoth the Protector. And another let fly at Lord Stanley that shrank at the stroke and fell under the table, or else his head had been cleft to the teeth: for quickly as he shrank yet the blood ran about his ears. Then they all were quickly bestowed in diverse chambers, except the Lord Chamberlain whom the Protector bade, to speed and shrive himself apace; "for by Saint Paul," quoth he, "I will not to dinner till I see thy head off." It booted him not to ask why, but heavily he took a priest at adventure, and made a short shrift, for a longer would not be suffered; the Protector made so much haste to dinner, which he might not go to, till this were done, for saving of his oath. So he was brought forth on to the green beside The Chapel within the Tower, and his head laid down upon a long log of timber, and there struck off; and afterwards his body with the head, interred at Windsor beside the body of King Edward; whose souls both, our Lord pardon.

A marvellous case it is to hear, either the warnings of what he should have avoided or the tokens of what he could not avoid. For the selfsame night before his death, Lord Stanley

When that he bids good morrow with such spirit.
I think there's never a man in Christendom
Can lesser hide his hate or love than he;
For by his face straight shall you know his heart.

Stan. What of his heart perceived you in his face,
By any livelihood he show'd to-day?

Hast. Marry, that with no man here he is offended,
For, were he, he had shown it in his looks.

Re-enter Gloster and Buckingham.

Glo. I pray you all, tell me what they deserve,
That do conspire my death with devilish plots
Of damned witchcraft, and that have prevail'd
Upon my body with their hellish charms?

Hast. The tender love I bear your grace, my lord,
Makes me most forward in this princely presence
To doom th' offenders; whosoe'er they be,
I say, my lord, they have deserved death.

Glo. Then be your eyes the witness of their evil:
Look how I'm bewitch'd; behold mine arm

sent a secret trusty messenger to him at midnight in all haste, requesting him to rise and ride away with him, for he was utterly disposed no longer to bide; he had so fearful a dream, in which he thought that a boar with his tusks so razed them both by the heads, that the blood ran about both their shoulders. And forasmuch as the Protector gave the boar for his cognisance, this dream made so fearful an impression on his heart, that he was thoroughly determined no longer to tarry, but had his horse ready, if Lord Hastings would go with him, to ride so far the same night, that they should be out of danger ere day.

"Eh, good Lord," quoth Lord Hastings to this messenger, "leaneth my Lord thy master so much to such trifles, and hath such faith in dreams, which either his own fear fancieth, or they rise in the night's rest by reason of his day thoughts. Tell him it is plain witchcraft to believe in such dreams; which if they were tokens of things to come, why thinketh he not that we might be as likely to make them true by our going, if we were caught and brought back (as friends fail fliers), for then had the boar a cause to raze us with his tusks, as folks that fled for some falsehood; wherefore either there is no peril, nor none there is indeed; or if any be, it is rather in going than biding here. And if we must, at needs cost, fall in peril one way or other; yet I had rather that man should see it were by other men's falsehood, than think it were

Is like a blasted sapling wither'd up;
And this is Edward's wife, that monstrous witch,
Consorted with that harlot strumpet Shore,
That by their witchcraft thus have marked me.

Hast. If they have done this deed, my noble lord—

Glo. If! thou protector of this damned strumpet,
Talkst thou to me of "ifs"?—
Thou art a traitor:—
Off with his head!—now, by Saint Paul, I swear,
I will not dine until I see the same,—
Lovel and Ratcliff, look that it be done:—
The rest that love me, rise, and follow me.

[*Exeunt Council with Gloster and Buckingham.*

Hast. Woe, woe, for England! not a whit for me;
For I, too fond, might have prevented this.
Stanley did dream the boar did raze his helm;
And I did scorn it, and disdained to fly.
Three-times to-day my foot-cloth horse did stumble
And started when he looked upon the Tower,
As loth to bear me to the slaughter house.

either our own fault or faint heart. And therefore go to thy Master, man, and commend me to him, and pray him be merry and have no fear: for I assure him, I am as sure of the man that he wotteth of, as I am of my own hand." "God send grace, Sir," quoth the messenger and went his way. Certain it is also, that in riding towards the Tower, the same morning in which he was beheaded, his horse twice or thrice stumbled with him almost to falling; which thing albeit each man wots well daily happeneth to them, to whom no such mischance is toward, yet it hath been of old rite and custom, observed as a token oftentimes notably foregoing some great misfortune.

Now this that followeth was no warning but an enemy's scorn. The same morning ere he were up, a knight came unto him, as it were of courtesy to accompany him to the Council, but of truth sent by the Protector to haste him thither, with whom he was of secret confederacy in that purpose, a mean man at that time and now a great authority. This knight, when the Lord Chamberlain by the way happened to stop his horse and converse a while with a priest whom he met in Tower Street, broke his tale and said merrily to him: "What my Lord, I pray you come on, whereto talk so long with that priest, you have no need of a priest yet;" and therewith he laughed at him, as though he would say, "ye shall have soon." But the other so

O, now I need the priest that spake to me;
I now repent I told the pursuivant,
As to triumphing, how my enemies
To-day, at Pomfret bloodily were butcher'd,
And I myself secure in grace and favour.
O Margaret, Margaret, now thy heavy curse
Is lighted on poor Hastings' wretched head!
Rat. Come, come, despatch; the duke would be at dinner.
Make a short shrift; he longs to see your head.
Hast. O momentary grace of mortal man,
Which we more hunt for than the grace of God!
Who builds his hope in air of your good looks,
Lives like a drunken sailor on a mast;
Ready with every nod, to tumble down
Into the fatal bowels of the deep.
Lov. Come, come, despatch; 'tis bootless to exclaim.
Hast. O bloody Richard!—miserable England!
I prophesy the fearfullest time to thee,
That ever wretched age hath looked upon.

little wist what he meant, and so little mistrusted, that he was never merrier, nor never so full of good hope in his life; which selfsame thing is often seen a sign of change. But I shall rather let anything pass me, than the vain security of man's mind so near his death, before the very Tower Wharf, so near the place where his was off so soon after, there he met with one Hastings, a pursuivant of his own name. And on their meeting in that place, he was put in remembrance of another time on which it happened them before to meet in like manner together in that same place. At which other time the Lord Chamberlain had been accused to King Edward by Lord Rivers, the Queen's brother, in such wise that he was for a while (but it lasted not long) fallen into the King's indignation, and stood himself in great fear. And forasmuch as he now met this pursuivant in the same place, that jeopardy so well passed, it gave him great pleasure to talk with him thereof, with whom he had before talked thereof on the same place while he was therein (danger). And therefore he said: "Ah, Hastings, dost thou remember when I met thee here once with a heavy heart?"

"Yea, my Lord," quoth he, "I remember that well; and God be thanked, they got no good, nor ye no harm thereby."

"Thou wouldst say so," quoth he, "if thou knewest as much as I know, which few know else as yet, and more shall shortly."

Come, lead me to the block; bear him on my head.
They smile at me, who shortly shall be dead.

[*Exeunt.*

He meant by that the Lords of the Queen's kindred that were taken before, and would that day be beheaded at Pomfret (Pontefract), which he wist well, but was nothing aware that the axe hung over his own head.

"In faith man," quoth he, "I was never so sorry, nor never stood in so great dread in my life, as I did when thou and I met here. And lo, how the world is turned; now mine enemies stand in the danger (as thou mayest hap to hear more thereafter) and I never in my life so merry, nor never in so great security."

O good God! the blindness of our mortal nature; when he most feared he was in good security: when he reckoned himself securest, he lost his life, and that within two hours after.

Thus ended this honorable man, a good and a gentle knight, of great authority with his Prince, somewhat dissolute of living, plain and open to his enemy, and secret to his friend; easy to beguile as he of good heart and courage that fore-studied no perils. A loving man and passing well beloved. Very faithful, and trusty enough, trusting too much.

Cf. Act III,[4] Scene 2.

I tell thee, man, 'tis better with me now,
Than when thou mett'st me last, where now we meet;
Then was I going prisoner to the Tower
By the suggestion of the queen's allies;
But now, I tell thee (keep it to thyself),
This day those enemies are put to death,
And I in better state than e'er I was."

THOMAS MORE.

Thomas More was born in the old city of London in 1478. While a young boy he became page to Cardinal Morton, the Lord Chancellor, who, in More's wit, "much delightinge woulde often saye of him, 'This child here wayting at the table will prove a marveilouse man.'"

[4] In all the scenes of Act III Shakespeare follows closely Sir Thomas More's narrative.

He was sent to Oxford in 1492; three years later he took his degree, and then entered New Inn, London, as a law-student. He joined Lincoln's Inn in 1497 and was called to the Bar in 1501. While still a student he made acquaintance of Erasmus, and henceforward the two keenest minds of Europe were indissolubly knit together in life-long friendship. More was elected M.P. in 1502, but by a scathing speech against royal exactions, he so angered Henry VII that the young member was quickly forced to flee to the Continent and remain there many months. On his return he married Joan Colt in 1504, and had three daughters and a son. Greatly to his grief, his young wife died in 1510. The same year he was chosen under-sheriff of London, and soon became popular by his justice to all and his mercy to poor citizens. While under-sheriff he wrote his "Richard III" in 1513.

To provide a second mother for his children, he married a second wife, Dame Alice Middleton (1514?). The young King, Henry VIII, began to employ him now specially on embassies. He went as Ambassador to Flanders in 1515, to Calais in 1517. On both missions he eminently distinguished himself, and was made Privy Councillor. In 1520 he was knighted, and shortly after was again sent as Ambassador to Calais, and was present at the "Field of the Cloth of Gold." The House of Commons chose him Speaker in 1523. Although a personal friend of the King, he strenuously opposed Cardinal Wolsey, then Lord Chancellor, who demanded extortionate subsidies for Henry. The King admired More's honesty of intention and made him Chancellor of the Duchy of Lancaster in 1525. On the fall of Wolsey in 1529, Sir Thomas, amid popular acclamation, became Lord Chancellor. He was the first layman who ever held the Great Seal. At this time his father, Sir John More, was also a Judge; and every morning before the Chancellor entered his own Court, he went into his father's to greet him and ask his blessing. After being Lord Chancellor three years, foreseeing perilous times coming for every honest judge, and being strongly opposed to the cruel and unjust divorce of good Queen Catherine, he resigned the Great Seal, leaving behind the reputation of an upright, fearless, absolutely unbribable Lord Chancellor—a rare thing in those days.

In 1533 he refused to be present at Anne Boleyn's coronation; and soon after he was committed to the Tower. Henry desired to set him at liberty, but Anne exacted his condemnation. Roper in his memoir of his great father-in-law says: "Yete did Queene Anne by her importunate clamor soe soare exasperat the kinge against hym that," in consequence, after the wretched farce of a Tudor trial for treason, Sir Thomas More was beheaded on Tower Hill, 6 July, 1535.

A thrill of indignation ran through Europe as soon as it was known that the renowned ambassador, statesman, scholar, and writer had been brutally murdered by the savage king for whom he had done so much. All men felt that a light of humanity was extinguished, and the world of English literature made poorer, indeed, by that stupidly unjust execution of More.

When Sir Thomas became Lord Chancellor, Erasmus had written, "I do not congratulate More on being made Chancellor, nor literature on losing him, but I do congratulate England on possessing him." After resigning the Great Seal, Sir Thomas petitioned the king that he might be allowed "now discharged of all offices to live quietly at home." He intended to devote himself entirely to study and writing. Even though condemned to the Tower, he was happy with his books for company, till the churlish monarch dastardly deprived him of this last solace. Then he closed the shutters of that upper cell in the Beauchamp Ward, and sat in darkness. To the lieutenant who asked him why he did this, he replied: "The shop may well be shut, when all the goods are gone." All the world was dark indeed to Thomas More without his precious books.

T. MAHON.

London, England.

ALTAR BREADS AND WHEATEN FLOUR.

THE attention of priests has repeatedly been called to the modern fact that there is almost as much reason to fear adulteration of flour as falsification of wine. We have therefore urged them at our Eucharistic Congresses to exercise a special

supervision over the making of Altar Breads, because the very existence of the Blessed Sacrament is at stake.

What is the law of the Church in regard to the matter of the Sacrament of the Eucharist?

Open your Missal. Immediately before the preparatory prayers for the Mass there is a special treatise "De defectibus in celebratione missarum occurrentibus." Chap. II says: "Requiritur ut sit panis triticeus et vinum de vite;" and Chap. III: "De defectibus materiae," No. 1, directs that "if the bread is not wheaten, or, if wheaten, is mixed with another kind of grain in such quantity as to be no longer wheaten bread, or if it be debased in any other way, the Sacrament is not effected." "Si panis non sit triticeus, vel si triticeus admixtus sit granis alterius generis in tanta quantitate ut non maneat panis triticeus, vel sit alioqui corruptus, non conficitur Sacramentum." We conclude therefrom:—

1. That the consecration of a bread made of flour so mixed with other stuff as to be no longer wheaten, is invalid.

2. That in order to consecrate licitly, the host must be of absolutely pure wheaten bread. Granted therefore that the adulteration of wheaten flour is not done on so large a scale as to involve the danger of an invalid consecration—and we are not entirely prepared to admit the fact—we are grievously bound in conscience to use flour without any admixture, since a partial admixture is illicit.

We say that we are not prepared to admit the fact that there is no danger of invalidity, and that for two reasons: In the first place, in the light of to-day's scientific knowledge, it is not necessary that more than half of one substance be added to another in order to make possible the change of character or substance of a body. Who shall tell to a certainty what is the effect of molecular contact, of heat, of atomic force, of dynamics, of the mere act of mixture upon substances? To use a very common illustration: one atom of oxygen added to two atoms of hydrogen become, under certain chemical or dynamic conditions, one unit of another substance, namely, water. A simple exposure to the air may induce the absorption of such organic elements, whether liquid or gaseous, into a substance, as to alter it perceptibly, if not totally. May not the character of wheaten bread be changed

into a substance of different nature by the addition or mixture of a lesser quantity of another grain having very close affinity with it, under the pressure of grinding and heating? And when does that change set in? Science has only begun to peep into these mysteries of nature; and when we consider that we are still totally in the dark as to what substance or matter really is, we are at a loss to know when a substantial change takes place. We may not waive the possibilities when there is question of the validity of so great a Sacrament as that of the Body and Blood of the Lord.

Our second reason for entertaining the fear of invalidity of the form of bread are the facts which have come to light in Europe.

What are the Facts?

At the Eucharistic Congress held at Lourdes in 1899 the Rev. Fr. Mermillod asserted that after a careful and conscientious survey of the adulterations of wheat flour, practised by retailers as well as by millers, he had ascertained positively that many foreign substances were used to reduce its first cost or to increase its bulk; the aim being, of course, to add to the profits of its sale. Already in 1861 an expert reported officially that of one hundred samples of bread collected promiscuously in a large city only thirteen were free from admixture with other substances, some deleterious, others of inferior quality. The more honest merchants mixed the wheaten flour with flour of rye, oats, and beans, peas, rice, or potatoes, claiming that such admixture is not injurious to health. We know, however, that such admixture is always illicit and may result and does often result in the invalidity of the element of bread required for the Holy Sacrifice. But more unscrupulous dealers go much farther; they use pulverized bones, chalk, lime, plaster, ashes, alum, even sawdust as a mixture, and combine talc and other stony substances with the wheat flour to enhance its white appearance.

The many condemnations of millers and merchants for adulteration of wheat flour, with potato flour, plaster, etc., in France and elsewhere, prove the truth of Father Mermillod's contention. Being a practical man, he prevailed upon a religious community of the Diocese of Annecy to buy a mill property in his neighbor

hood. There the wheat is ground under his own supervision; his Bishop and the Archbishop of Chambery have advised their priests to get the flour for altar breads from this Eucharistic Mill of Anthy-Séchez.

Impressed by the facts cited by this zealous priest, the Eucharistic Congress of Lourdes passed the following resolution: "We request the Right Rev. Bishops to establish, wherever practicable, mills for the grinding of wheat for Eucharistic purposes *under the supervision of a priest.*"

In 1901 the Rev. Fr. Piat, Professor in the Catholic Institute of Lille, reported to the Eucharistic Congress of Angers that another prelate had acted upon that resolution: Cardinal Couillé, Archbishop of Lyons, who had founded, with the help of a generous benefactress, the *Moulin Eucharistique de St. Camille.* It is connected with the Agricultural School at the Castle of Aix, near St. Germain-Laval, Loire.

ROMA LOCUTA EST.

Was Rome appealed to? We know not, but the ever vigilant Roman Congregation became alarmed and took up the question. Its importance was too great to be overlooked and too urgent not to be acted upon as soon as possible. Hence on the 30 August, 1901, Cardinal Parocchi, Prefect of the S. Congregation of the Holy Office, addressed a letter on the subject to all the Bishops of the world. The Latin text of it was published in THE ECCLESIASTICAL REVIEW of February, 1902, Vol. XXVI, No. 2, p. 198. It calls attention to "the perversity of certain dishonest merchants who adulterate wheat flour by the admixture of vegetable or even mineral substances, or who are not afraid to make wines, in whole or in part, not of the juice of the grape vine, so that there has arisen a legitimate doubt whether the flour and wine on the market may be securely used as licit or even valid matter of Consecration." His Eminence added: "It is plain that this is a matter of the greatest importance, and that there are frequent adulterations of both flour and wines cannot be doubted." He requests the bishops to carefully investigate whether any such abuses exist in their dioceses, and, if so, to eradicate them and to point out to their priests practical means to secure wheat flour and grape wine about the purity of which there can be no reasonable doubt.

At the Eucharistic Congress held at Namur in September of 1902, the Rev. Fr. Seyve, Director of the Agricultural Orphan Colony in Aix, mentioned above, read a report which fully confirms the fact, previously asserted, of very extensive adulterations of flour. He mentions of his own knowledge a quarry where the white stone is ground to a very fine powder, looking for all the world like the beautiful patent flour of our steam flour mills. The owners sell it to flour merchants who retail it to grocers and bakers guaranteeing immense profits without any danger of detection. This flour is very white, very heavy, and very cheap, thus enabling the dishonest dealer to sell a very superior looking quality of flour at a moderate price.

Sawdust.

We cull the following from the *Literary Digest* of 14 March, 1903. The scientific ingenuity of these throwers of dust would have given a poetic inspiration to the author of "Le Chat enfariné":

A recent account of "Some Falsifications" contributed to the *Cosmos* (Paris, 14 February) by Paul Combes, informs us that ordinary sawdust has for several years been a favorite ingredient of certain cheap flours and cereal foods, and he gives a recipe for detecting it. Says M. Combes:—

Very fine sawdust is sometimes mixed with cereal foods, and has at least one advantage—it is no poison. It even constitutes a sufficient food for the larvæ of certain insects, but it is quite insufficient for the nourishment of man. It was shown several years ago (1898) that certain suspected cereals contained no less than forty per cent of sawdust.

This adulteration is found especially in wheat flours of inferior quality and also in oat or rye flours, which normally contain cellulose débris coming from the grain itself. Thus it is somewhat difficult to detect.

Nevertheless M. Le Roy has attempted to apply to the test the color reaction produced in cellulose by different substances, such as orcin and amidol—well-known reactions, but not hitherto used in this special manner.

He has obtained excellent results by using a reagent that shows in

a few seconds the presence of wood sawdust in meal. This has the following composition:—

Ethyl or methyl alcohol of commerce,	150	cubic centimeters.
Distilled water	150	" "
Sirupy phosphoric acid	100	" "
Phloroglucin	10	grams.

It suffices to throw a pinch of the suspected cereal in some of the liquid and to heat it gently. If the flour contains wood, the particles of sawdust will assume a brilliant carmine color—the coloration produced on the cellulose particles coming from the grain itself is absent or slight, at least for some time; as for the starch particles, they remain colorless. The observation may be made with the naked eye or with a strong lens.

A solution of phloroglucin in hydrochloric acid acts too energetically under the same conditions; the difference of color between the particles of wood-cellulose and grain-cellulose is less marked.

Of course M. Le Roy's rapid and sure reagent does not enable us to measure the proportion of sawdust in the flour, but it reveals the adulteration, which can afterward be studied more carefully with the microscope.

Do not such secrets of the trade frequently account for the "no admittance" rules of many manufactories? Our merchants are not more reliable, on the whole, than the old-country ones—as a rule non-Catholics are less scrupulous than those of our own faith. When one comes across a confidential cellar-man of some leading grocery house who is willing to talk, one will soon find out, as we did, that grinding almond shells to increase the bulk of cinnamon is not the only adulteration practised. Indeed it is one of the most harmless frauds as compared with certain others. We have known wine manufacturers who advertised their wares as specially prepared for the Altar, who, in talking freely and sincerely about the purity of their Eucharistic wine, said in perfect good faith that, of course, a little sugar and spirits had to be added in order to make it keep and render it palatable. We know that the Roman decisions on this matter allow a low percentage of such; were these decisions scrupulously followed?

Only the other day we came across a statement culled from a commercial report of 1902, which made us gasp. It is well known that Marseilles, in southern France, is the largest market of *pure olive oil* in the world. Well, in 1902 Marseilles imported from the United States of America nineteen thousand tons of *cotton-seed oil!* That is, thirty-eight million (38,000,000) pounds. And a great proportion of that enormous quantity of oil is re-shipped to the United States. We hope that the firms who guarantee the oils they sell for the use of Bishops on Holy Thursday, namely, for the Consecration of the Holy Oils, do not import their genuine article from Marseilles. If they do, let them be very wary and very careful with whom they deal. Thank God, neither the sacred Priesthood nor Baptism depend for their validity upon the genuineness of the olive oils these gentlemen furnish; but that the validity of the Sacraments of Confirmation and of Extreme Unction is at stake, is the common teaching of theologians.

Miller and Storekeeper.

To return to the purity of flour for Altar Breads. When we remember the reputation of the old-time miller for dishonesty, have we not reason to inquire carefully into milling methods? He had not stolen his reputation; the folklore which represents him as the last one to go to his duty on the last day of the Easter season, bringing in the inkstand to the pastor, that is, the last one to be enrolled on the list of Easter communicants—is rather founded on fact. True, the old-fashioned grinder of the wind-mill has disappeared. But have we reason to believe that his brother of the steam-mill is more honest or has as many reasons to be honest as he had? Does not the fact of wholesale trade and of mills of immense daily capacity make fraud easier and more likely?

It may be urged that we have to rely on somebody and that we have all the possible guarantees as to the purity of the flour used, because the Altar Breads are obtained from some Religious Community. But are not those good souls, so trusting and with such a high sense of charity and truth, more liable to be imposed upon than people of the world? The Sisters, of course, fully

realize the necessity of pure and unadulterated flour in the making of Altar Breads for Holy Mass. You may rely on the special care which they bestow on the manufacture of them; but can you rely as much on their business capacity? Their reverence for the Holy Sacrifice makes them anxious to secure beautiful flour that will bake fine white hosts; their love of poverty leads them to patronize some flour dealer who is very kind, who sells to them at cheaper rates than other retailers do and who makes an occasional donation to the Community. How does the man make both ends meet? Where do his profits come in? The good Sister is without guile. Should she be bold enough to ask whether he sells genuine wheat flour, the merchant's readiness to swear that he has nothing but pure unadulterated flour in stock frightens her; she would not dare to entertain the least suspicion of the honesty of so kind and religious a gentleman!

The retailers may indeed be in good faith. We do not doubt but many are; but the most honest of men, even among Catholic merchants, do not always attach to these things the importance which we do and which they ought to do.

In America.

Here in America our best guarantee of the purity of the wheaten flour on the market is the fact that wheat is plentiful and cheap. When we were preparing this article we availed ourselves of the professional experience of the Hon. Scott Bonham, attorney for the Ohio Dairy and Food Commission at Cincinnati, and he expressed the opinion that adulteration in wheat flour in the United States, if it exists here at all, consists in mixing other grains with the wheat, and that even such fraud is rare. He instances the fact that wheat flour for the Southern market is occasionally mixed with corn meal to cater to the well-known taste of the Southern for the staple product south of Mason and Dixon's Line.

Remembering the very interesting information which Professor J. N. Shepard, Dairy and Food Commissioner at Desmet, South Dakota, had imparted to the "Sixth Convention of the National Association of Dairy and Food Commissioners," held at Portland, Oregon, in July, 1902, Mr. Bonham submitted for me the following

questions to this chemist, who is an expert on the value of wheat and cereal foods. Mr. Shepard's answers follow:—

Question 1.—From statistics, out of a stated number of samples of wheaten flour examined, how many were found to be adulterated and with what?

Answer.—After patient search I must answer your first question concerning the extent to which flour is adulterated by saying that I have found no statistics bearing on the subject. This leads me to believe that the practice of adulterating wheat flour is very little practised. In my general reading I have come across a few solitary instances where adulterations were reported. In one case a white earth was used, but this was promptly suppressed. Again our texts say that corn meal is sometimes used as an adulterant. But this is certainly not practised by any of our large and reputable milling concerns whose trade is so vast that it embraces the entire globe.

Question 2.—Does the process of making *patent* flour take from the wheat grain any of those properties which might result in the flour so produced being other than pure wheat flour?

Answer.—In reply to your second question concerning patent flour I answer emphatically, No. I believe that a little variation exists as between the manufacture of straight flour and patent flour, in the practices of the different mills. But as I understand it the patent flour does not carry quite so much starch as the straight and is in consequence higher in gluten or muscle-building properties.

In regard to the whole wheat flours, they simply carry more of the bran and shorts than the patent, and personally I do not believe in them. The outer covering of the wheat kernel contains much cellulose which is practically indigestible, and I can see no gain in the addition of such material. Moreover, some extensive investigations I am now conducting lead me to believe that there may be some popular misapprehension in regard to the protein contents of the flour from wheat as compared with the refuse from the usual milling processes. The belief prevails that the bran and shorts carry much more crude protein than the flour and thus that a large proportion of the most valuable constituent of wheat is lost. I am trying to find what becomes of the nitrogen in wheat when treated by the ordinary milling process. While I have not yet summed up my results, I know I have many analyses now completed which show that there is little difference between the protein content of the flour and that of the refuse bran

and shorts. I know that the summation of all analyses shows the flour to be somewhat poorer in crude protein, and when all my analyses are considered they may point the same way ; but I believe the difference is overestimated in the popular mind.

Question 3.—What particular flour made either in this locality or elsewhere can be considered in every respect *pure wheat flour ?*

Answer.—In regard to your third question I would say that any of the leading brands of flour put out by any of the great milling firms of Minneapolis, Duluth, Chicago, Cincinnati, and other manufacturing centres, are strictly reliable.

When kindly forwarding this information to me, Mr. Bonham had reason to say that " we can both feel like congratulating the flour men in this country upon the small amount of adulterations."

U. S. Cereal Bulletin, No. 13.

However, before adopting conclusions, let us turn to " Bulletin No. 13, U. S. Department of Agriculture."[1]

This important document covers the whole field and will repay perusal. Speaking of the adulteration of wheat this Bulletin says:—

In this country, where the cereals are so abundant and so cheap, there is little inducement to seek for substitutes for them in the process of bread-making. Many substitutes, however, have been and are still used in different parts of the world . . . materials which are used for mixing with wheat or rye flour are the meal of Indian corn, dari-corn, oats, barley and sorghum seed.

According to "L'Echo agricole," No. 18, 1897, there are many frauds practised in France by mixing the flour of maize and the flour of rice with wheat flour. It is said that the merchants of Bordeaux mix ten per cent of maize flour and five per cent of flour of rice with the wheat flour.

The foregoing materials all belong to the cereal class. When we pass to another character of substitutes, however, . . . numerous attempts have been made and are making for the substitution of pea and bean meal, peanut meal, castor-bean meal, and protein-rich

[1] Division of Chemistry. Foods and Food Adulterants. Investigations made under the direction of H. W. Wiley, Chief Chemist. Part Ninth: Cereals and Cereal Products. Washington Government Printing Office, 1898.

materials which possess a pleasant taste and can be used without exciting suspicion as substitutes for wheat and flour. . . .

In this country also, in many localities there is a practice of mixing maize meal with wheaten flour with no fraudulent intent. . . .

In regard to the use of Indian-corn meal for mixing with wheaten flour in this country, a prominent army officer of large experience in the Commissary Department, under date of 20 March, 1897, gives the following information :—

"The Indian-corn flour used in adulterating wheat flour is especially prepared at at least two mills in this section of the country, one in Cincinnati and the other in Kansas, and such Indian-corn flour is not put upon the market at all. It is made and solely prepared for use in adulterating wheat flours. To an unpractised eye the corn flour made at the Cincinnati mill, without any mixture, could be passed off as a spring-wheat flour. It has the same feel, and the same appearance to the inexpert; of course it lacks taste and color when critically examined, but it is of such a nature that it is difficult to detect it in mixtures, even though in very large proportions."

A method of detecting an admixture of maize meal in wheat flour is described in the *Northwestern Miller* of 19 March, 1897: "The only apparatus needed is a small piece of No. 14 bolting cloth and a wide-mouthed jar; a fruit jar will do very well. Take a small sample of the suspected flour, such as can readily be held in the hand, and dough it up. Then fasten the bolting cloth with a string or rubber band over the mouth of the jar, thus making a sieve, and gently knead the dough under a trickling stream of running water, holding it over the sieve. The starch will run off with the water into the jar, and when nothing more can be kneaded away there will remain in the hand a residue of gluten and fiber, which should be dried; and then, in the case of pure wheat flour, this residue will be of an even yellowish color, but with an admixture of only a small per cent of corn flour the residue will be streaky, and when dried out the unevenness is so marked that no one can fail to see it. The corn-flour residue color is a chalky white, and the wheat-flour gluten a dark yellow color. When the glutens are washed out, they may be left to dry out naturally, or the drying may be done in a moderately warm oven or over a heater. For convenience in handling it, it is well

to put them on small pieces of cardboard. Instead of kneading the dough in the hand, it may be put directly on the sieve and worked with the handle of a teaspoon. By the method herein described an admixture of as low as 5 per cent of corn flour can be readily detected, and we have detected admixtures of only 1 per cent of corn flour.

"We have examined many samples of corn flour, and find that when sifted with a No. 16 sieve very little of the corn flour goes through, while winter-wheat flour usually sifts through; hence we have tested suspected flour by first sifting it and then making two doughs, one of the siftings and one of the sieve tailings. When treated as above described, the difference in the case of mixed flour is marked. The coarser part shows a large proportion of the corn flour residue.

"The feeling of the corn flour is a very good rough guide. It feels entirely different from wheat flour or middlings, and is more like some grades of fine sugar. An expert can tell the presence of a small per cent of corn flour in wheat flour by merely feeling it, but the washing-out test we have described is a certain indication that anyone can readily apply.

"The use of potatoes in bread-making is very extensively practised in Europe, and is not unknown in this country . . . but . . . practised largely in private families where the bread is prepared for home use . . . as it is thereby supposed that a better bread can be secured. This idea is probably erroneous.

"The use of chalk, terra alba, and other substances of like character in flour is, as far as my knowledge extends, never practised in the United States. Instances are rare of such adulterations in foreign flours, but as a rule the price of cereals in this country is so low as to make it of little object to practise this form of adulteration. Of course any admixture of these mineral substances could be detected in the ash of a flour. . . . In the examination of hundreds of flours in the laboratory of this division no instance of such an adulteration has ever been noted.

"In the same category may be placed the reports of admixing ground dry wood with flour and meal. Such an adulteration is reported in the *Industrial American* of 15 May, 1892, copied from a newspaper of large circulation. . . .

"Since the foregoing was written an article has been published in the *American Grocer* of 15 June, 1898, calling unfavorable attention to an advertisement of "Mineraline" consisting of ground soapstone as an adulterant of flour. . . .

"Of 815 flours examined in the Food-Control Station at Vienna (Austria), 107, nearly fourteen per cent, contained bran, cowpeas, cockle seed, lolium temulentum (darnel), and traces of tiletia caries.

"One sample of flour and the noodles prepared from it had bluish green spots, due to an aniline color. . . .

"From 1 September, 1892, to 31 August, 1893, ten breadstuffs were examined, of which two were confiscated. One was a cheap bread made from a poor quality of rye and wheat flours together with foreign seeds. . . .

"Forty-six flours were examined, of which ten were declared unfit for use or adulterated. A number contained foreign seeds . . . a cheap flour containing 16·5 ash, mostly sand; an American flour was maize flour with 5·32 per cent ash, of which 0·41 per cent was alum and the rest magnesia, probably derived from magnesium carbonate. One sample of flour contained 1·77 per cent zinc white."[2] [Report, pp. 1285–90, 1332.]

THE HON. SECRETARY JAMES WILSON.

We owe the above document to the kindness of the Secretary of the Department of Agriculture, the Hon. James Wilson. When forwarding the Bulletin he wrote as follows: "Whilst it is true that talc, chalk, and other ingredients have been used to some extent in Europe and perhaps in this country for the adulterating of flour, it is not believed that this practice is prevalent anywhere at all, at the present time, in the United States."

This statement is authoritative and very comforting. Yet the above extracts of Bulletin No. 13 leave a margin of doubt about the purity of some of our American brands of flour. This has its

[2] It may be noted that no references are made to the English-speaking countries; only France and Austria are mentioned. It would be useful and interesting to hear from our confrères of England, Ireland, and Australia, on this point of adulteration of wheat. I have no doubt but statistics are available in these countries and as many of the readers of the REVIEW reside in these English-speaking countries a real service would be rendered.

weight in a matter of such essential importance as the absolute purity of flour used to make the breads for the holy sacrifice of the Mass, since upon it depends the validity of the Consecration.

The danger of adulterating is certainly not as great or as common in the United States as it is in Europe; hence it does not call for any urgent or general action on the part of our American Bishops. Nevertheless, as is seen, we must make our reservations in accepting the congratulations of Mr. Bonham and the tabulations of the chemists.

Wheat Paste.

Occasionally one gets very peculiar and striking sidelights on questions of this kind. I was talking with an American Bishop on this important matter and expressing my views. The Prelate became reminiscent and said:—

"A few years ago I visited a book-bindery in Richmond, Va., and the proprietor did the honors of the shop. Our conversation drifted naturally to book-binding, and the subject of paste was eventually mentioned. The man remarked that men of his trade were about the best judges of the quality of wheat flour, because a poor flour makes a bad paste and they needed the best article to do creditable work. 'I have tried many brands,' he said, 'and whilst I have used many kinds for every-day work, when I have a fine job on hand, I always get my flour from the Rev. B——' (mentioning a preacher living in Virginia, and known throughout the whole countryside for his strict, old-fashioned honesty). 'I have to pay more for it, but the preacher grinds the wheat himself, and the flour is absolutely pure. To-day I use no other. I got the best.' Would it not be good business sense and good religion besides to follow the example of the bookbinder and, supreme interest being at stake, to get the very best?"

In Canada.

How shall we get it? An essential question indeed. A Canadian priest told me that many priests of the Diocese of Montreal get their hosts from Religious Communities. These buy their flour from the grist mill built at La Rivière des Prairies, by the Sisters of the Good Shepherd. The mill is known far and

wide as the *moulin du Crochet.* The Sisters make a yearly collection of wheat among the farmers and grind that wheat for the Convent Altar-Bread Trade exclusively.

The Sisters of Hotel-Dieu do still better. Following the edifying example of Duke Wenceslaus of Bohemia, who with his own hand sowed and harvested the wheat, and gathered and pressed the grapes, destined for the Holy Sacrifice, and presented them to the priest when serving Mass—they have set apart one of their own farms for that purpose. They raise their own wheat and have it ground into the pure wheaten flour which they use for the manufacture of Altar Breads.

In the United States.

We all remember the thick, coarse-looking hosts, with rough, uneven edges which make many a priest nervous at the Breaking of the Bread, lest a particle glance away under the sudden, crackling cleavage. The smaller hosts of that kind leave such a large accumulation of particles at the bottom of the ciborium as to annoy the priest distributing holy Communion and appall the one who has to purify the sacred vessels.

In olden days, when the missionary had to use a batter made in the kitchen, bake it himself, often between two flat irons, and cut the breads with scissors or knife, there was a reason for putting up with such poorly-made material for the Holy Sacrifice. Can the same excuse be alleged to-day for such unsatisfactory hosts? We do not think so. We doubt whether there is a single mission in the States without mail for twenty-four hours, with the exception of Alaska and two or three of our far Western territories. The most forsaken and lonely missions of the Far West and South are readily reached within a few hours from the nearest railroad station or express office. Practically all priests can procure their hosts from some convent.

Practical Conclusions.

Many religious communities make Altar Breads for the parishes of their respective dioceses. Some may not be able to bestow as much care upon their manufacture as their faith and piety would lead them to do, because they have few customers and cannot pro-

cure the necessary machinery. An episcopal enactment might confine the making of hosts to the charitable religious institutions of the diocese—the profit derived therefrom to be spent on the works of mercy to which their lives are dedicated. A large number of customers will enable them to set up the very best machinery, with hand, steam or electric motor, and produce fine, creamy, clear-cut hosts. They could ship weekly, by mail or express, at a very reasonable cost, in boxes designed for that purpose, the hosts needed in each parish, even to the remotest parts of the diocese.

The convents should be directed to get the wheaten flour for the making of Altar Breads exclusively from the monasteries.

Years ago Archabbot Wimmer, O.S.B., built a grist mill at St. Vincent's, Westmoreland County, Pa. His monks still run that old-fashioned mill: here they grind the wheat for making the bread of the community and students; but special care is bestowed upon the selection of the wheat destined for the Eucharistic flour. Many priests who received their sacerdotal training at St. Vincent's, to this very day get the flour for the making of Altar Breads from the Archabbey. I have no doubt but most abbeys have a grist mill.

These abbeys are scattered all over the country, from the Atlantic to the Pacific Coast, from the Lakes to the Gulf. Most of them own extensive farms which they keep in the very highest state of cultivation. Owing to the lack of religious vocations for the brotherhood, they have to employ many farm hands. Yet the Rule obliges the clerics, novices, and brothers to do a certain amount of agricultural labor with their own hands. One's ideal of religious poetry and fitness would suggest that some fields be set apart for the culture of wheat and grapes that are to supply the matter for the Holy Sacrifice of the Mass, and that the Religious cultivate, harvest, grind, and press the fruitage thereof. Of course, strictly speaking, any other wheat will do and the monks may buy the wheat in the open market. The main point is that Benedictine, Cistercian, Trappist, and Norbertine abbeys erect grist mills to grind the wheat for altar purposes, and guarantee the purity of the flour. They could send the flour by express in sacks or packages sealed with the seal of the abbot to

the religious communities who have been directed to get the flour from the monasteries. I have not the least doubt that the abbots would be happy to cater to so legitimate a trade, which could be made both profitable and honorable. They would merit well of the Church, whilst adding a source of needed income for the support of their monasteries, colleges, and missions.

Pastors of poor parishes and missionaries in the West and South might not be ordered to get their Altar Breads from the Religious Communities, but they could not complain of too great a burden upon their slender purse if they are directed to get their wheaten flour for the making of hosts from a monastery grist-mill guaranteeing the absolute purity of the flour.

† CAMILLUS P. MAES,
Bishop of Covington.

CHURCH PROPERTY FIRE INSURANCE.

III.—CHURCH MUTUAL INSURANCE.

IN a former article church insurance in stock companies through Chancery agency was discussed—a method whereby the commissions on all policies written are made available for the benefit of our charities, whilst the risks are left with the various companies. Even from the limited data at our disposal it was easily made clear that this method of writing insurance could be made to furnish large sums for diocesan purposes, ensuring at the same time protection against weak companies and improper policy-writing.

But what if the Church could save not only the commissions but the premiums also? What if it could retain not only the 15 per cent of the broker and local agents, but the remaining 85 per cent of the general agents and of the stock companies? Who will then reckon the enormous saving that would result?

This saving, if it would eventually prove a saving, could only be effected by the establishment in each diocese or province or in the country at large of a Church Mutual Fire Insurance Society which would *partially* or *totally* displace the stock companies. But is such a method *safe?* Upon the answer to this question

rests the answer to many, or indeed to all other questions that might be asked. For if it is safe, it is advisable, since it is also practicable, and of its very nature economical. Let us, then, discuss its *safety;* and that being proved or disproved the other requisites will become manifest or will be found wanting, according to the results of our study.

Is church mutual fire insurance *safe?* This question is not easily answered, and no existing church mutual company, of whatsoever denomination, can furnish the data for a satisfactory reply. I have, above, intentionally used the words "which would *partially* or *totally* displace the stock companies." It may be asserted without the least hesitation that the *immediate* establishment by any archdiocese or diocese of a *safe* mutual company, which will at once or in a few years *totally* displace the stock companies, is not possible. For it must not be forgotten that the church cannot take to itself commissions and premiums without likewise assuming all the attendant risks. And when it is a question of risks; when, in other words, one is to engage in a "fire, you lose; no fire, you save" scheme, who shall state with any exactness the *degree* of safety? I say *degree*, for absolute safety is out of the question. That can not be found in any insurance scheme. For, in great fire-disasters, the strongest companies, on account of their great volume of business, which is the same thing as many and great risks, are hardest hit and go tottering to the wall. The question then is whether or not church mutual fire insurance companies are relatively as *safe* as the average stock company. We may give attention here to only three of the chief factors in the safety of a company: the concentration of risks, the amount of capital and surplus at disposal of the company, and the nature of the risks assumed. It is evident that the element of safety is in inverse ratio to the concentration of fire risk. The capital and surplus of many a stock company disappeared with the destruction of the city of San Francisco, because of too great concentration of fire risks in the shaken and fire-swept metropolis. Such concentration was not a matter of necessity but the result of greed and poor business management. But what would have become of a church mutual company with *all* its risks concentrated within the stricken State?

One may say that that was a hitherto unheard-of calamity. One may allege that even the strongest stock companies were driven into bankruptcy by the enormity of the losses incurred. But after this has been said and more, the fact remains that *it was a blessed thing for the Archdiocese of San Francisco that the earthquake of the morning of 18 April, 1906, found its churches and institutions protected by stock company policies*, and not by a church mutual insurance company. As it is, its losses are enormous; but the possible capital of a church mutual company would have been but a bagatelle in the face of such a catastrophe. And who shall say when and where another such disaster shall *not* occur? A diocesan or even provincial church mutual company, then, is limited in its element of safety by its necessarily constricted area of risks. If it is to be established at all, its risks must be given the widest possible distribution.

Again the safety of a company is in direct ratio to its capital and surplus. It cannot be denied that twenty of the strongest companies doing business in this country surpass in this element of safety any possible church mutual company or, indeed, of any combination of companies. St. Patrick's Cathedral, New York City, might (which God prevent) to-morrow, with its adjoining edifices, be a smouldering heap of broken limestone; and in a few days the Archbishop might easily be in possession of checks covering the total amount insured. But not in ten years could even the richest diocese in the world set aside an amount sufficient to protect itself against such a possible disaster. And what of all the other great losses that might (for we are taking risks) follow in quick succession? This example alone, I think, makes it clear that the *immediate* establishment, in any diocese or archdiocese, of a church mutual company for the taking over of *all* risks is out of the question. In some dioceses it is an impossibility. In this diocese, with a diocesan mutual company, with a number of churches carrying an insurance as high as $150,000 and with a State law: "No insurance company shall issue in a single risk a larger amount than one-tenth of its net assets" (Chap. 118, Sec. 20), a sharing of premiums with stock companies would be for many, many years, perhaps forever, a matter, not of good will, but of necessity.

Passing over the question of the safe and profitable investment of the funds of the company, we come to that element working for its safety which is perhaps the most important of all, *the nature of the risks taken.* A company insuring exclusively nitro-glycerine or fireworks factories would have a precarious existence, because its risks would be extremely hazardous. Are ecclesiastical properties good risks? This is a most important question. For if they are not, they should be left in the hands of stock companies. But if they are, a church mutual company would have smooth sailing. In clerical circles I am sure that the prompt answer would be "Church properties are *A-No. 1* risks." In insurance circles I am told that church properties are bad risks. To get at the facts in the case one would have to be supplied with the record of church losses for, let us say, twenty-five years—losses not limited to one diocese or to one province, but extending over the whole United States, the gross amount of which losses would be compared with the gross amount of premiums paid during the same period. Unfortunately, the writer has no access to such valuable data, and it is doubtful if any such classified and complete information exists. The next best thing to do is to limit ourselves to restricted areas and ascertain what proportion the losses there bear to the premiums paid. The promoters of the Omaha scheme could no doubt furnish interesting figures covering the time and territory of their business. In a circular sent out from Cleveland in promotion of a church mutual company we read: "The losses in the diocese of Cleveland since its foundation (1847) have not amounted to ten per cent of the premiums paid." This would seem to be an unanswerable argument in favor of a church mutual company, were it not offset by the figures from the Archdiocese of Boston, where during the last eight years the loss ratio is believed to have been in excess of one hundred per cent. This is considered a conservative estimate and those who are in a position to know, state, "If we had the exact figures, the percentage would be over one hundred and fifty per cent." Again, the Diocese of Fall River, for the two years beginning 1 May, 1904, and ending 30 April, 1906, paid in gross premiums the sum of $18,240, receiving during that time not a single penny as indemnity for fire loss. But, on the other hand, the Diocese of Hartford with an unknown

amount of premiums paid annually (approximately $15,000), incurred in the burning of St. Mary's Church, New Britain, some few years ago, the loss of $75,000. It is clear that we are dealing with a difficult and uncertain problem. After all is said, however, I feel safe in saying that church properties are good risks. The correctness of this statement might be demonstrated if we had full data at hand. It appears to be corroborated, moreover, by the eagerness on the part of stock companies to accept such risks. As to our schools and dwelling-houses they are no different from other such buildings, and are insured in stock companies at a comparatively low rate.

If, through faulty construction, want of fire protection, etc., etc., particular structures become bad risks, they are so classified and the rate is raised accordingly. But it seems to me that Catholic *churches* are in a class by themselves. *In the absence of fire they are good risks, but once afire they are decidedly bad risks.* To this extent at least the stock companies are justified in classifying them as bad risks. To explain. Catholic churches are properties on which there is no moral risk. We do not burn our churches to obtain the insurance upon them. Catholic churches are better risks than are Protestant houses of prayer, for the reason that a building daily frequented is less liable to destruction than is one that is closed for several days at a time, other things being equal. True, the presence of lighted candles, altar decorations, the careless use of lighted charcoal, etc., increase the risk in Catholic churches; but in the estimation of the insurance people the increase of risk from these sources is but trifling. It may be a matter of much surprise to many to know that more than fifty per cent of church fires are caused by lightning.

But, once afire, all churches become bad risks. Fire in the ordinary building is confined, is combated, is retarded, is often successfully resisted by innumerable walls, floors, partitions, and the like. Room after room, floor after floor, may be consumed, yet the outer walls and roof will stand and large sections of the building be undamaged save by smoke or water or both. But fire in a church means, ordinarily, fire in a single large chamber. Heat, smoke, water have unrestricted play. The fire climbs or rises to the roof which, with its immense exposed area, is soon one great field of flame. It falls and, falling, throws wall and

pillar and column effecting total loss. Is not this the story, in a word, of nearly all church fires? Is it not clear that once afire a church is a very bad risk, howsoever good a risk it may be in the absence of fire? The total want of sprinklers, standpipes, tanks, fire hose, etc., naturally adds to the hazard of the risk.

Shall church mutual fire insurance companies, then, be formed? Notwithstanding all that has been previously said, I answer: By all means, yes. But let us not forget that such companies will be governed and affected by the same laws and conditions as govern and affect stock companies. Let us not believe that we can succeed where they have failed. Let us not believe that we are shrewder than are men grown gray in the writing of all kinds of insurance. If we enter at all into the scheme, let it be with great caution, not blinded by the *possibility* of the saving to the church of the large amounts now paid in premiums. I say "the possibility." For we must ever bear in mind that "a business which has wiped off in one year what are considered the profits of twenty years is hardly an occupation in which conservative corporations can safely engage—that is, such transactions partake altogether too much of the character of extreme speculation. . . Boston is one of the richest cities in this country. Its citizens have realizable wealth to the amount of a good many hundreds of millions of dollars, and yet it is extremely difficult to induce these capitalists to invest even a few thousands of dollars in the shares of fire insurance companies, this reluctance having for its reason the belief that *the probabilities of loss greatly outweigh the possibilities of gain.*"[1] These remarks were brought out by a discussion in the financial supplement of the London *Times* of the losses of English fire insurance companies in the recent San Francisco disaster, the question being implied, if not directly put: "Is it any longer desirable to continue taking fire risks in the United States?" It is pointed out that, while for the decade ending 31 December, 1905, the English companies made, upon business in the United States, a net aggregate profit of about $22,000,000; their admitted net losses in San Francisco are $45,000,000, with the possibility that, when settlements have all been made, the aggregate of loss will exceed this estimate. Is there not food for reflection in this statement? True, insurance

[1] *Boston Herald*, 11 September, 1906.

exclusively ecclesiastical might be much less hazardous; but though that be true, it will yet require the safest and surest methods to secure the desired balance on the right side of the church ledger at the end of fifty or one hundred years. As yet we have no church insurance company which may be properly called mutual. The companies established, if I am rightly informed, are obliged to call upon stock companies for the writing of a large proportion of the policies desired, while others cannot be properly classed as fire insurance companies. It is the only possible way in the beginning; it seems to me that it will ever be the only safe way to the end with companies formed as they are formed. It is at least a step in the right direction, but *the coöperation of other dioceses and provinces* can alone bring that safety and security necessary for the taking over of any large part of church insurance.

Had the writer not already transgressed too much on the courtesy of the REVIEW and the patience of the reader, he would here propose a plan for a church mutual insurance company which, he thinks, would meet all the requirements of safety, conservatism, and sound business methods—a plan fashioned after that of a well-known mutual company. This company has been doing business for thirty-five years. Its average rate of dividend for this period is 79·336 per cent. Its average rate of dividend for the last five years was 91·574 per cent. Its rate of dividend for the year 1905 was *93·228 per cent.* This means that for every one hundred dollars paid to it during 1905 for protecting the properties of the members of the company, it paid back a fraction over $93. That it is no insignificant company doing business on a small scale will be seen from the treasurer's report for the year ending 31 December, 1905, which gives the amount at risk 31 December, 1905, as $64,721,534.61, and the net premiums received during the year, $517,212.84. But the writer has already exceeded the space allotted to him. And perchance it were better to leave the submitting of plans to older and wiser heads, while he contents himself with the saving effected by the Chancery agency plan, sharing the profits, but taking no risks and hoping for better things in due time.

JAMES E. CASSIDY.

Fall River, Massachusetts.

A MIRROR OF SHALOTT.[1]

XI.—My Own Tale.

I MUST confess that I was a little taken aback, on my last evening before leaving for England, when Monsignor Maxwell turned on me suddenly at supper, and exclaimed aloud that I had not yet contributed a story.

I protested that I had none; that I was a prosaic person; that there was some packing to be done; that my business was to write down the stories of other people; that I had my living to make and could not be liberal with my slender store; that it was a layman's function to sit at holy and learned priests' feet, not to presume to inform them on any subject under the sun.

But it was impossible to resist; it was pointed out to me that I had listened on false pretences if I had not intended to do my share, that telling a story did not hinder my printing it. And as a final argument it was declared that unless I occupied the chair that night, all present withdrew the leave that had already been given to me, to print their stories on my return to England.

There was nothing therefore to be done; and as I had already considered the possibility of the request, I did not occupy an unduly long time in pretending to remember what I had to say.

When I was seated upstairs, and the fire had been poked according to the ritual, and the matches had gone round, and buckled shoes protruded side by side with elastic-ankled boots, I began.

"This is a very unsatisfactory story," I said, "because it has no explanation of any kind. It is quite unlike Mr. Percival's. You will see that even theorizing is useless, when I have come to the end. It is simply a series of facts that I have to relate; facts that have no significance except one that is supernatural; but it is utterly out of the question even to guess at that significance.

"It is unsatisfactory, too, for a second reason; and that is, that it is on such very hackneyed lines. It is simply one more

[1] Copyright in Great Britain by Sir Isaac Pitman & Sons, Limited.

instance of that very dreary class of phenomena, named Haunted Houses; but there is no ghost in it. Its only claim to interest is, as I have said, the complete futility of any attempt to explain it."

This was rather a pompous exordium, I felt; but I thought it best not to raise expectations too high; and I was therefore deliberately dull.

"Sixteen years ago from last summer, I was in France. I had left school where I had labored two hours a week at French for four years; and gone away in order to learn it in six weeks. This I accomplished very tolerably, in company with five other boys and an English tutor. Our adventures are not relevant; but toward the end of our stay we went over one Sunday from Portrieux in order to see a French château about three miles away.

"It was a really glorious June day, hot and fresh and exhilarating; and we lunched delightfully in the woods with a funny fat little Frenchman and his wife who came with us from the hotel. It is impossible to imagine less uncanny circumstances or companions.

"After lunch we all went cheerfully to the house, whose chimneys we had seen among the trees.

"I knew nothing about the dates of houses; but the sort of impression I got of this house was that it was about three hundred years old; yet it may equally have been four, or two. I did not know then; and do not know now anything about it except its name, which I will not tell you; and its owner's name, which I will not tell you either—and—and something else that I will tell you. We will call the owner, if you please, Comte Jean-Marie. The house is built in two courts. The right-hand court through which we entered was then used as a farmyard; and I should think it probable that it is still so used. This court was exceedingly untidy. There was a large manure heap in the centre; and the servants' quarters to our right looked miserably cared for. There was a cart or two with shafts turned up, near the sheds that were built against the wall opposite the gate; and there was a sleepy old dog with bleared eyes that looked at us crossly from his kennel door.

"Our French friend went across to the servants' cottages with

his moustaches sticking out on either side of his face, and presently came back with two girls and the keys. There was no objection, he exclaimed, to our seeing the house.

"The girls went before us, and unlocked the inner gate that led to the second court; and we went through after them.

"Now, we had heard at the hotel that the family lived in Paris; but we were not prepared for the dreadful desolation of that inner court. The living part of the house was on our left; and what had once been a lawn to our right; but the house was discolored and weather-stained; the green paint of the closed shutters and door was cracked and blistered; and the lawn resembled a wilderness; the grass was long and rank; there were rose trees trailing along the edge and across the path; and a sun dial reminded me of a drunken man petrified in the middle of a stagger. All this of course was what was to be expected in an adventure of this kind.

"But it was not our business to criticize; and after a moment or two, we followed the girls who had unlocked the front door and were waiting for us to enter.

"One of them had gone before to open the shutters.

"It was not a large house, in spite of its name; and we had soon looked through the lower rooms of it. They, too, were what you would expect: the floors were beeswaxed; there were tables and chairs of a tolerable antiquity; a little damask on the walls, and so on. But what astonished us was the fact that none of the furniture was covered up, or even moved aside; and the dust lay, I should say, half an inch thick on every horizontal surface. I heard the Frenchman crying on his God in an undertone —as is the custom of Gauls (I bowed a little to Father Meuron)— and finally he burst out with a question as to why the rooms were in this state.

"The girl looked at him stolidly. She was a stout, red-faced girl.

"'It is by the Count's orders,' she said.

"'And does the Count not come here?' he asked.

"'No, sir.'

"Then we all went upstairs. One of the girls had preceded us again and was waiting with her hand on the door to usher us in.

"'This is the finest room,' she said; and threw the door open.

"It was certainly the finest room. It was a great bed-chamber, hung with tapestry; there were some excellent chairs with carved legs; a splendid gold-framed mirror tilted forward over the carved mantelpiece; and, above all, and standing out from the wall opposite the window was a great four-posted bed, with an elaborately carved head to it, and heavy curtains hanging from the canopy.

"But what surprised us more than anything that we had yet seen, was the sight of the bed. Except for the dust that lay on it, it might have been slept in the night before. There were actually damask sheets upon it, thrown back, and two pillows—all grey with dust. These were not arranged but tumbled about, as a bed is in the morning before it is made.

"As I was looking at this, I heard a boy cry out from the washing-stand:—

"'Why it has had water in it,' he said.

"This did not sound exceptional for a basin, but we all crowded round to look; and it was perfectly true; there was a grey film around the interior of it; and when he had disturbed it with his finger we could see the flowered china beneath. The line came two-thirds of the way up the sides of the basin. It must have been partly filled with water a long while ago, which gradually evaporated, leaving its mark in the dust that must have collected there week after week.

"The Frenchman lost his patience at that.

"'My God!' he said, 'why is the room like this?'

"The same girl who had answered him before, answered him again in the same words. She was standing by the mantelpiece watching us.

"'It is the Count's orders,' she said stolidly.

"'It is by the Count's orders that the bed is not made?' snapped the man.

"'Yes, sir,' said the girl simply.

"Well, that did not content the Frenchman. He exhibited a couple of francs and began to question.

"This is the story that he got out of her. She told it quite simply.

"The last time that Comte Jean-Marie had come to the place, it had been for his honeymoon. He had come down from Paris with his bride. They had dined together downstairs, very happily and merrily; and had slept in the room in which we were at this moment. A message had been sent out for the carriage early next morning; and the couple had driven away with their trunks, leaving the servants behind. They had not returned, but a message had come from Paris that the house was to be closed. It appeared that the servants who had been left behind had had orders that nothing was to be touched; even the bed was not to be made; the rooms were to be locked up and left as they were.

"The Frenchman had hardly been able to restrain himself as he heard this unconvincing story; though his wife took him by the shoulders at each violent gesture that he made, and at the end he had put a torrent of questions.

"'Were they frightened then?'

"'I do not know, sir.'

"'I mean the bride and bridegroom, fool!'

"'I do not know, sir.'

"'Good God—and—and—why do you not know?'

"'I have never seen any of them, sir.'

"'Not seen them! Why you said just now——'

"'Yes, sir; but I was not born then. It was thirty years ago.'

"I do not think I have ever seen people so bewildered as we all were. This was entirely unexpected. The Frenchman's jaw dropped; he licked his lips once or twice, and turned away. We all stood perfectly still a moment, and then we went out."

I indulged myself with a pause just here. I was enjoying myself more than I thought I should. I had not told the story for some while; and had forgotten what a good one it was. Besides, it had the advantage of being perfectly true. Then I went on again, with a pleased consciousness of faces turned to me and black-ended cigarettes.

"I must tell you this," I said—"I was relieved to get out of the room. It is sixteen years ago now; and I may have embroidered on my own sensations; but my impression is that

I had been just a little uncomfortable even before the girl's story. I don't think that I felt that there was any presence there, or anything of that kind. It was rather the opposite; it was the feeling of an extraordinary emptiness."

"Like a Catholic cathedral in Protestant hands," put in a voice.

I nodded at the zealous, convert-making Father Brent.

"It was very like that," I said, "and had, too, the same kind of pathos and terror that one feels in the presence of a child's dead body. It is unnaturally empty, and yet significant; and one does not know what it signifies."

I paused again.

"Well, Reverend Fathers; that is the first Act. We went back to Portrieux: we made inquiries and got no answer. All shrugged their shoulders and said that they did not know.

"There were no tales of the bride's hair turning white in the night, or of any curse or ghost or noises or lights. It was just as I have told you. Then we went back to England; and the curtain came down.

"Now, generally, such curtains have no resurrection. I suppose we have all had fifty experiences of first Acts; and we do not know to this day whether the whole play is a comedy or a tragedy; or even whether the play has been written at all."

"Do not be modern and allusive, Mr. Benson," said Monsignor.

"I beg your pardon, Monsignor; I will not. I forgot myself. Well, here is the second Act. There are only two; and this is a much shorter one.

"Nine years later I was in Paris; staying in the Rue Picot with some Americans. A French friend of theirs was to be married to a soldier; and I went to the wedding at the Madeleine. It was—well, it was like all other weddings at the Madeleine. No description can be adequate to the appearance of the officiating clergyman and the altar and the bridesmaids and the French gentlemen with polished boots and butterfly ties, and the conversation, and the gaiety, and the general impression of a confectioner's shop and a milliner's and a salon and a holy church. I observed the bride and bridegroom and forgot their names for the

twentieth time, and exchanged some remarks in the sacristy with a leader of society who looked like a dissipated priest, with my eyes starting out of my head in my anxiety not to commit a *solécisme* or a *barbarisme*. And then we went home again.

"On the way home we discussed the honeymoon. The pair were going down to a country house in Brittany. I inquired the name of it; and of course it was the château I had visited nine years before. It had been lent them by Comte Jean-Marie the Second. The gentleman resided in England, I heard, in order to escape the conscription; he was a connexion of the bride's; and was about thirty years of age.

"Well, of course I was interested; and made inquiries and related my adventure. The Americans were mildly interested too, but not excited. Thirty-nine years is ancient history to that energetic nation." (I bowed to Father Jenks, before I remembered that he was a Canadian; and then pretended that I had not, and I went on quickly, and missed a dramatic opportunity.) "But two days afterwards they were excited. One of the girls came into déjeuner; and said that she had met the bride and bridegroom dining together in the Bois. They had seemed perfectly well, and had saluted her politely. It seemed that they had come back to Paris after one night at the château, exactly as another bride and bridegroom had done thirty-nine years before.

"Before I finish, let me sum up the situation.

"In neither case was there apparently any shocking incident; and yet something had been experienced that broke up plans and sent away immediately from a charming house and country two pairs of persons who had deliberately formed the intention of living there for a while. In both cases the persons in question had come back to Paris.

"I need hardly say that I managed to call with my friends upon the bride and bridegroom; and, at the risk of being impertinent, asked the bride point-blank why they had changed their plans and come back to town.

"She looked at me without a trace of horror in her eyes, and smiled a little.

"'It was *triste*,' she said, 'a little *triste*. We thought we would come away; we desired crowds.'

I paused again.

"'We desired crowds,' I repeated. You remember, Reverend Fathers, that I had experienced a sense of loneliness even with my friends during five minutes spent in that upstairs room. I can only suppose that if I had remained longer I should have experienced such a further degree of that sensation that I should have felt exactly as those two pairs of brides and bridegrooms felt; and have come away immediately. I might even, if I had been in authority, have given orders that nothing was to be touched except my own luggage."

"I do not understand that," said Father Brent, looking puzzled.

"Nor do I altogether," I answered, "but I think I perceive it to be a fact for all that. One might feel that one was an intruder; that one had meddled with something that desired to be left alone, and that one had better not meddle further in any kind of way."

"I suppose you went down there again," observed Monsignor Maxwell.

"I did, a fortnight afterwards. There was only one girl left; the other was married and gone away. She did not remember me; it was nine years ago; and she was a little redder in the face and a little more stolid.

"The lawn had been clipped and mown, but was beginning to grow rank again. Then I went upstairs with her. The room was comparatively clean; there was water in the basin; and clean sheets on the bed; but there was just a little film of dust lying on everything. I pretended I knew nothing and asked questions; and I was told exactly the same story as I had heard nine years before; only this time the date was only a fortnight ago.

"When she had finished, she added:—

"'It happened so once before, sir: before I was born.'

"'Do you understand it?' I said.

"'No, sir; the house is a little *triste*, perhaps. Do you think so, sir?'

"I said that perhaps it was. Then I gave her two francs and came away.

"That is all, Reverend Fathers."

There was silence for a minute. Then Padre Bianchi made what I consider a tactless remark.

"Bah! that does not terrify me," he said.

"'Terrify' is certainly not the word," remarked Monsignor Maxwell.

"I am not quite sure about that," ended Father Brent.

The bell rang for night prayers.

"Sum up, Father Rector," said Monsignor without moving. "You have heard all the stories, and Mr. Benson is going to-morrow."

The old priest smiled as he stood up; and was silent for a moment, looking at us all.

"I can only sum up like this," he said. "The longer I live and the more I hear and see, the greater I feel my ignorance to be. I heard a man say the other day that Catholics were the only genuine agnostics alive; and that he respected them for it. They knew some things that others did not; but they did not pretend to affirm or to deny that of which they had no possibility of judging. Is that what you meant me to say, Monsignor."

Monsignor nodded meditatively.

"I think that is a sound conclusion," he said. "It is understood, then, Mr. Benson, that if you print these stories, you will add that not one of us commits himself to belief in any of them—except, I suppose, each in his own."

"I will mention it," I said.

"Perhaps you might say that we do not even commit ourselves to our own. You can say what you like about yours, of course."

"I will mention that, too," I said, "and I will class myself with the rest. The agnostic position is certainly the soundest in all matters outside the Deposit of Faith. We all stand, then, exactly where we did at the beginning?"

"Certainly, I do," said Padre Bianchi.

"We all do," said a number of voices.

Then we went to night prayers.

ROBERT HUGH BENSON.

Cambridge, England.

(The end.)

A STORY OF SIXES AND SEVENS.

V.

IT was assuredly a dismal musical Mass the next morning; but Father James had been as inexorable as he was gentle in his communication with the organist.

"It will be simply awful, Father; and especially at the very 'opening of the season,' when, if ever, 'well begun is half done.' I fear a spontaneous revolt, a 'strike,' if we do not sing La Hache"—and the organist said this with the sad accent of conviction rather than with the blasé air of a virtuoso issuing an ultimatum.

"We have no time to rehearse anything, and we shall have to flounder dreadfully, and everyone in the choir knows this as well as myself. They simply will refuse to sing," he concluded, with the apologetic grimace of a man who spoke from a long experience of the *irritabile genus* with which his livelihood was inextricably bound up, and from whose eccentricities he had learned how to school himself in every art of persuasion, of diplomacy, of finesse.

"I can not explain to you fully just at this moment," replied Father James, "the reason why I ask you to sing under such disadvantages, and still less opportunity presents itself for an intelligible explanation to the choir. Simply inform the choir that the request comes from me, that you possessed me of all the impossibilities of the situation, and that nevertheless I considered the reasons for my action of such importance and of such urgency as to leave me no alternative save a 'low Mass'—an alternative I was prepared to accept even at the cost of a possible funny misapprehension on the part of the congregation; but tell the choir also that I should explain fully to you this evening the situation, and that I felt convinced that, once my reasons were clearly understood, every member of the choir would fully agree with the wisdom of my decision."

As he finished this little speech, Father James looked at me with the air of a man who would welcome some friendly support; and so, smiling broadly, I said to the organist:—

"You may add to the instructions of your pastor a word

more, Mr. Merrill, if you feel inclined to do so, exculpating him entirely and incriminating a certain mesmerizing visitor who is responsible for this condition of 'Sixes and Sevens' in your admirable choir. But I, too, feel sure that the reasons to be given to you this evening will prove valid and convincing. All the members of the choir are, like yourself, good, practical, God-fearing Catholics, who will appreciate as Catholics a situation which, as musicians, they will consider for the moment intolerable."

Mr. Merrill took what comfort he might from our combined suggestions, left the rectory, and nerved himself to brave the storm in the choir-loft. His long schooling in diplomacy evidently bore the fruits of acquiescence; for the choir did not strike, although the musical features of the High Mass proved, as I have already remarked, a dismal failure.

But he was an early visitor in the evening; we had scarcely finished supper when his name was announced. We both went into the parlor; for, hospitable as the pastor was, he nevertheless reserved the sanctum of his own room for his clerical visitors. He had no reason to fear the ancient proverb about familiarity and contempt, as he always bore about him an air, not of primness, but of easy dignity, which forbade the beginnings of familiarity. But he did believe in the formalities of politeness, recognizing in them a kind of salt which must be used to keep the body parochial from corruption in manners and ideals—a corruption especially easy in a republic like ours, where all are equal before the law and share in the opportunities for social and business equality.

When, having finished an analysis of La Hache, he used it as a text for further elaboration in the repertoire of St. Bartholomew's, with its many illustrations of like faults, he had presented a case against which Mr. Merrill did not even attempt to argue.

"To say that I am amazed at this exhibit of what we have been singing in church," the organist began, "is not to present adequately the apology I should make, as the official responsible for it. But I can think of no other.

"Like many other choirmasters, I have taken things for granted—indeed, I had no reason to suspect the texts we sang, as all other organists of my acquaintance have been using just such Masses; and while I have heard occasional criticism of their

style, their length, and their inclusion of repetitions, I have heard such criticism laughed at by church-musicians as based on ignorance of art and lack of good taste."

"Do not accept blame too readily," I said; "for the condition of which you speak is very widespread; and the two catalogues of Cincinnati contain the titles of parts of Masses which they mark 'rejected,' although written by priests and by nuns. Obviously these pious composers did not knowingly omit portions of text; and if they allowed their compositions to be published, it was because they had not taken the precaution—the thought of which doubtless never occurred to them—of asking some friend to scrutinize the text closely. If the propriety of having this done never entered their mind, it was because even they were not really conscious of that widespread corruption in the liturgical texts to which Father James has so vividly called our attention this evening."

"On the other hand, this is not a case of 'Where ignorance is bliss, etc.,'" added Father James; "for some one has very well said that 'ignorance, which in moral matters extenuates the crime, is itself in intellectual matters a crime of the first magnitude.'

"The judge who is ignorant of the law, yet undertakes to dispense justice and judgment; the physician who is ignorant of medicine, yet undertakes to diagnose disease and administer treatment; the spiritual director who depends on 'common sense' theology, yet undertakes the 'discernment of spirits'—to such as these, I suppose, the author of the dictum referred.

"To what degree ignorance may, as Archbishop Elder remarked, excuse all who have been responsible for the long-continued irreverence toward the venerable liturgical texts, and for the long-continued disregard of the repeatedly affirmed rubrics of the Solemn Functions of the Liturgy—this is known to God alone.

"I once heard a highly esteemed priest imply that, in such matters, ignorance might be bliss. Of course he did not openly say this, but I thought that his laughingly made excuses for those who sinned against the rubrics of Mass through ignorance, might fairly be construed as implying it. But to me it has always seemed axiomatic that, in matters of reverence and of Divine Worship,

any really inexcusable ignorance is not bliss, but self-confessing folly."

"I am sure, Father, that every reasonable Catholic singer would at once perceive the force of all that you have said concerning omissions of text," said Mr. Merrill. "I have no doubt that, in the case of compositions of mediocre merit, the omitted portions could be inserted, if skill and patience were brought to the task; and that sometimes, in Masses of the highest order, such rehabilitation of the text might be successfully attempted. For most of them, however, I think it would be impossible; and it is clear to me that, on this score alone, our repertoire must be very sensibly diminished.

"If, however, all repetitions of text are to be excluded, the case becomes simply desperate; for musical compositions are evolved artistically from figures or motives, and this evolution cannot subject itself to the straight-jacket of a certain text previously laid down for it, and utterly non-plastic in character. Even our Anglican friends, who are sometimes quoted as caring so much for textual propriety, have frequent repetitions."

"I presume that must be so," replied Father James, "and must have been so for a long time past, if the old story be true to fact, of the two seamen arguing, after the Sunday shore-service had been concluded, as to whether the last choral effort had been a hymn or an anthem."

I looked at Father James with a glance of inquiring interest, and he answered the glance with:—

"You certainly must have heard it long since, for it went the rounds of the 'funny' papers."

"History repeats itself," I said; "and what was old a generation ago will be new now. They say that all the thousand plots of stories and dramas can be reduced to ten types, known to the old Greeks. So let us have the story, Father James."

"Well, Bill remarked to Jack that the last 'ymn sung by the choir was mighty fine. 'It warn't a 'Ymn, it war a h'Anthem,' says Jack. 'An' wot be the diff'rence?' asks Bill. 'W'y, it's this: If I says to you, "Here, Bill hand me that marline-spike," that's a *'Ymn.* But if I says, "Here Bill here Bill Bill Bill here hand me that here Bill Bill that here Bill marline marline-spike spike spike here Bill Bill BILL," that's a *h'Anthem.*'

"I remember reading, many years ago—in the *Dublin Review*, I think—a transcript of Mozart's Gloria, of the Twelfth Mass, in English. Of course, it did seem very nonsensical; but the 'h'Anthem story' came to my mind, and I reflected that the Latin text of the Gloria might suffer a manifold repetition, some of it even less sensible than that of Jack's anthem, without seeming extravagant or foolish, since the language was a dead one and not the living vernacular of the congregations who listen to the repetitions."

"Mr. Merrill's contention will be readily conceded by every Church-musician," I remarked, "and repetitions are not prohibited *per se*. Even the great Mass 'Papae Marcelli,' through which Palestrina saved the day for the use of figured music in the Church, contains many repetitions." And I hurried to the music-cabinet in the pastor's room and returned a few moments later with the desired copy.

"A stickler for the rights of symbolism might object to the destruction of the symbolic triple utterance of the 'Kyrie eleison,' the 'Christe eleison,' and the following 'Kyrie eleison'—and indeed I myself do think that a composer might well strive to mould his fancy and inspiration to narrow limits of symbolism, if this could possibly be accomplished even at some expense of artistic excellence; for, while art has its rights, so also has symbolism. However, this is what we find in Palestrina's 'Kyrie':—

Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison.

Christe eleison, eleison, Christe eleison, Christe eleison, Christe, Christe eleison, eleison, Christe eleison, Christe eleison.

Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison, Kyrie eleison, eleison.

"In the Gloria, everything is perfectly consecutive down to

'Domine Fili, Domine Fili unigenite, unigenite, Jesu Christe, Jesu Christe . . . Filius Patris, Filius Patris . . . miserere, miserere nobis . . . suscipe, suscipe deprecationem nostram, deprecationem nostram . . . Jesu Christe, Jesu Christe . . . in gloria, in gloria Dei Patris, Amen, in gloria, in gloria Dei Patris, Amen.'

"In the Credo we find these phrases once repeated—

Et in unum Dominum, Deum verum, non erit finis, et expecto, resurrectionem, et vitam venturi saeculi, Amen (Amen, Amen, Amen).

Clearly, these are very slight repetitions. When we come to the 'Sanctus' we reach a chant which usually has suffered from interminable repetitions. Bach's great Mass has the word twenty-nine times; Gounod's 'St. Cecilia,' eighteen times. It is a pity that the ternary symbolism, referring to the Holy Trinity, should not have been safeguarded by composers, since it is so easy to conserve it."

"Would not the attempt to do this limit excessively a composer's musical inspiration?" asked Mr. Merrill.

"Just recall how beautifully Beethoven, in his Mass in C, succeeds," I replied. "There the text runs: 'Sanctus, sanctus, sanctus Dominus Deus Sabaoth, Deus Sabaoth,' and in the repetition of this sentence, the text could be perfected by simply changing one of the twice-said 'Dominus' into a 'Sanctus,' and you have the full movement down to the 'Pleni sunt coeli'. Text and music harmonize perfectly in this case, and the exquisite character of the musical inspiration is not in the least hampered.

"So, too, in Haydn's Third, the text is consecutive, and where, in the repetition of the words, a part is repeated in the last two measures, a very slight change would make it unexceptionable. Here text did not in any wise hamper melody.

"Schubert's Mass in F has the text absolutely perfect, without a single repetition or omission or inversion.

"So, too, Haydn's Sixteenth is perfect and consecutive down to the repetition (which could easily be amended textually without detriment to the musical conception).

"Other illustrations are at hand, but need not be called to your mind, of the fact that the symbolism, once clearly understood, is rather a help than a hindrance to a composer, since it is so apt to suggest musical images.

"And now once more to our Palestrina. His text runs:—

Sanctus (*quater*), Dominus Deus Sabaoth (*ter*) Pleni sunt coeli et terra (*bis*) gloria tua (*ter*) Osanna in excelsis (*quater*).

Finally, let us take the first Agnus Dei of his Mass. We have:—

Agnus Dei (*ter*) qui tollis peccata mundi (*quater*) miserere nobis, miserere, miserere nobis, miserere nobis, miserere nobis.

"From this we can understand that repetitions are allowed wherever the development of a musical thought calls for them. But I recall hearing a Mass in which a complete movement—words and music—was repeated, obviously for no other reason than that the composer considered it so good as to deserve an encore, and as people cannot demand this in church, he courteously interpreted and anticipated their wishes."

"I have always considered Gounod very careful, as a rule, to exclude unnecessary repetitions," said Mr. Merrill. "For instance, the Credo of his 'Messe de Pâques' repeats only these words: 'Et incarnatus est de Spiritu Sancto' once, 'passus' once, 'cujus regni non erit finis' once, 'et vitam venturi saeculi' once, and 'Amen' once. This is even a better showing than Palestrina's great Mass, and is an example of how little repetition is needed by truly great composers. The 'St. Cecilia' also, down to the 'Et incarnatus est,' is a marvel of consecutiveness, as also is Haydn's Third down to the same place."

"The illustration of Haydn's Third is good for consecutiveness," I reminded him, "but it is a very bad Credo in respect of omission, for it omits the words: 'Et in unum Dominum Jesum Christum Filium Dei unigenitum,' while after 'invisibilium' it inserts 'omnium.' And yet I doubt if any Mass is heard more frequently than this. Nobody seems to notice the omission—a truly shocking one—of the long dogmatic phrase I have just quoted."

"It would appear that hardly one of the 'great' Masses with which church-goers are familiar is free from one or other glaring fault," said Father James. "Doubtless I had better procure, as soon as possible, the two Cincinnati catalogues, and from them compile a little list of permissible music."

"While much that is there marked 'accepted' might still prove serviceable," I said, "the definition of acceptable music for use in the liturgical functions has become much narrower since the legislation of the *Motu proprio* on Sacred Music. The Pope

first extols Plain Chant, then the classic polyphony of the sixteenth century, especially of the Roman School, and then permits the use of modern music, 'since it, too, furnishes compositions of such excellence, sobriety, and gravity, that they are in no way unworthy of the liturgical functions.' But modern music, as we know from our recent studies of St. Bartholomew's repertoire, is by its very tradition and nature suspect, and the Pope goes on to say:—

> Since, however, modern music has risen mainly to serve profane uses, greater care must be taken with regard to it, in order that the musical compositions of modern style which are admitted in the Church may contain nothing profane, be free from reminiscences of motifs adopted in the theatres, and be not fashioned even in their external forms after the manner of profane pieces.

"In another place in the same document, the Pope requires that a Kyrie, Gloria, Credo, etc., shall not consist of what may be styled 'numbers' (like the divisions of solos, duets, trios, quartets, choruses, etc., in operas and oratorios). The text is not to be broken up into separate pieces (such as a 'Gratias agimus,' a 'qui tollis,' an 'Et incarnatus,' and so on) which may be detached from the rest of the composition, and be replaced by another 'number' from some different composition. Such an arrangement of a liturgical text reminds one too obviously and too vividly of an opera or an oratorio.

"Again, while solos are not wholly forbidden, they must not take too much of the text, but must rather appear as melodic projections, rising naturally out of the melodic sequence of the composition, and sinking again naturally into the current of the harmony.

"It is very clear, therefore, that most of the music with which we are familiar in church, sins against these prescriptions. If in addition to all this, we follow the Pope's desire to have the music 'artistic' and 'holy' and 'universal' or catholic in its musical language, so that it may fittingly interpret a universal liturgy, and be not too 'racy of the soil' of this or that country or nationality, we shall require care and study and faithful supervision united to artistic and liturgical ability. All these are not usually the prop-

erty of any individual in the Church; and the Pope therefore requires the institution, in each diocese, of a competent body of churchmen and musicians who shall supervise the selection and performance of musical compositions in the liturgical functions.

"Many of these Commissions have issued catalogues of approved Church music for every kind of choir. A choir of only two voices will find many compositions scheduled for them, some easy, some of moderate difficulty. Many compositions will be found for choirs consisting of men and boys, or of men only. Some of the catalogues are marvels of order, neatness, cheapness, accessibility; are precise and clear as to the grades of difficulty, the appropriateness for certain kinds of choirs, and the price (not an unimportant matter in some places) of the compositions."

"Which Commissions have issued these catalogues?" inquired the organist.

"Those of Grand Rapids (Michigan), 19 pages; Pittsburg (Pennsylvania), 52 pages; Covington (Kentucky), 64 pages; Salford (England), 38 pages; Waterford and Lismore (Ireland), 14 pages; Liverpool (England), 48 pages. These catalogues differ from one another in their selections, their arrangement, their ease of consultation, their neatness; and I should think that a choir might have access to all of them, since they should form part of the musical literature appropriate for such a musical library as every choir-loft might well be furnished with in the case of Catholic churches."

"Do you happen to know the general character of the music recommended in these lists?" Mr. Merrill inquired.

"The lists published in this country are almost exclusively confined to so-called 'Cecilian' compositions," I replied. "Those published in England and Ireland are less limited in scope and in the nationality of their composers."

"I fear that if we must confine ourselves in future to Cecilian music, the small congregations that usually attend the 'late' Mass will dwindle still further," he answered. "For I recall the intense enthusiasm with which a convention of Cecilianists was welcomed to Farburg, in one of whose large German churches they gave many illustrations of that style of music during the convention days.

"Not a long time afterwards, I heard that both organist and choir in that particular church had gone back boldly and bodily to the 'old régime;' and that the pastor, being asked the cause of the reactionary movement, replied that his people simply could not stand the change. I heard that the organist, by the way, played the most astoundingly popular marches, and 'light' music in the church. It was clearly a case of 'corruptio optimi pessima.'"

"I would not emphasize the 'optimi' too much," I laughed. "Earnest composers of that school are the foremost to lament the dry scholasticism of much of the Cecilian music.

"Here is what one of them has to say on the subject:—

Nowhere in the liturgical canons are we told to content ourselves while at church with musical thistles. Wherefore I beg to exhort all composers of Church music to look above and beyond mechanical routine, and in their production to suffer a warm and prayerful heart to have a liberal share in lieu of the cold intellect. For although the liturgy places the curb of a certain reserve and moderation upon the heart, it by no means intends to stifle its throbbing pulsations.

"In another place, this accomplished composer demands creative skill as well as scholastic correctness:—

Let me not be understood as demanding works reached by musical geniuses only, or compositions altogether above the ordinary; the Beethovens and Wagners are phenomena of centuries at the most. If the standard of these artists were to be applied to our creation, we composing *dii minores* might as well close up our humble shop. Still, it is justly expected that everyone desirous to have his productions in print before the public should possess a certain degree of originality and wealth of invention. It is the duty of the critic to draw attention to these needs. . . At present, more than ever, is the musical value of ecclesiastical compositions to be urged, lest we abate and discourage the good disposition and greater zeal caused by the *Motu proprio*, and provide the adversaries of true ecclesiastical music a welcome butt for their taunting criticism.

Some one, perchance, may marvel at meeting with these expressions of opinion. . . . However, as the emptiness of our ecclesiastical compositions has over and again been objected to me by

both friend and foe, the above remarks have spontaneously come to my pen.

"And this scholarly Church musician quotes a similar expression of opinion from one of his correspondents :—

Abstracting from a small number of works of the better masters, I for my part am utterly disgusted with this cold music, void of all ideas, and wholly lost in monotonous rehearsing of the same harmonic forms. In such methods I fail to detect anything but mechanical routine, mere combinations of chords, formulae, and cadences, once learned in school, and now repeated with more or less skill. The soul and the feeling of the heart, revealing themselves chiefly in characteristic melody, are conspicuous in this class of music only by their absence. It is assuredly high time to effect a change in this matter, lest Church music fossilize completely.

"In quoting these burning words of his correspondent, he does so, as he remarks, 'at the risk of beholding them turned as weapons against us by lovers of the flesh-pots of Egypt and antagonists of genuine Church music.' But the reason he immediately assigns for his courage in doing so is a high-minded one, that 'the policy of the ostrich to hide our heads in the sand, is a bad policy always ; it will avail positively nothing in so evident a cause.' "

"That is terribly plain language," said Mr. Merrill, "and withal comforting to such as myself—lovers of the 'flesh-pots of Egypt,' and traditionally 'antagonists of genuine Church music.' But your author is obviously correct. The Church music of the future must be good music as well as liturgical in character.

"If I might offer a word of advice, however," he laughingly continued, "I would counsel you to preach such musical doctrines in secret and not from the house-tops."

"Nay," I replied, "I am but a humble phonograph, repeating what I have heard. It was the Canon Duclos, of the Cathedral of Bruges, who recently had the courage of his convictions in this matter, and in his Commentary on the *Motu proprio* took occasion to say openly :—

The number of Masses and motets which should be eliminated as not responding to the views of the Holy See is considerable.

And first of all, whatever is not really artistic: and we must avow that many of the compositions published by the *Caecilien Verein*, and other similar societies, while they are the fruit of good intentions, are far from being able to pass muster as artistic works. Decent—often; artistic—rarely.

"It was another learned musician, who has had to do with Church music for more than twenty years past, who wrote to me recently in a similar strain. He is of German blood, and freely expresses his adverse judgment as follows:—

> By far the most of the compositions of the *Caecilien Verein* . . . seem to me to lack woefully inspiration and musical invention. I feel instinctively that the hegemony in music (not only Church music, but also secular) has passed from the Germans to the Italians.

"To be presented with a large catalogue of Cecilian music, therefore, is to be launched on a wide sea, known beforehand as treacherous and uncertain, and yet to sail forth without chart or compass. Roughly speaking, the smaller the catalogue, the more it represents exclusion of inartistic compositions. Merely to chronicle an immense number of Cecilian compositions in a catalogue, is merely to lead the seeker astray. This is so obvious that I am wondering, Mr. Merrill, why you have cautioned me against saying so openly."

"My fear was that of the burnt child, I suppose," he laughed, "but I see that I was mistaken in supposing that all Cecilianists regarded everybody who was not one of their number, as an adversary. Some of them, however, appear to do so, and I have experienced the results of this attitude of mind in my own case. Perhaps you will recall that a year or two after I came to Burrville I was invited to lecture on Palestrina in the cathedral of Farburg, the occasion being an evening rendition of his *Missa Papae Marcelli*.

"The occasion drew music-lovers of all descriptions and of all religious views into the sacred edifice. It goes without saying

that I praised Palestrina to the skies, giving an historical retrospect of the conditions leading up to the composition of the Mass, analyzing his style as well as my own ability and the limited time at my disposal would permit, and in every way pronouncing a eulogy.

"Judge, then, my amazement at receiving from a German priest, a friend of mine residing in a different city, a query as to whether or not I had animadverted harshly on both Palestrina and his style, at the same time assuring me that, although he had read in a German Catholic paper to which he subscribed that I *had* done so, he could not credit the assertion, knowing so well my previous attitude on the subject.

"I replied, thanking him for his interest, of course, and stating the facts. My friend was indignant at the misrepresentation, and wrote to his paper a letter requesting the name of the correspondent from Farburg, from whom (having written also to him) he received an acknowledgment that he had not been present at my lecture, but had taken it for granted that I had attacked Palestrina and the *style Palestrinesque*.

"As a Cecilian (so I then thought) this musical correspondent had considered it necessary to identify Palestrina with himself and his present-day interests; and as these interests had been sometimes assailed, he concluded that any musician who was not a recognized Cecilianist, must also be of the number of the 'enemy.'"

"What you have just told us illustrates well the old saying, 'Save me from my friends'," said Father James. "For when I recall the splendid efforts put forth by the Cecilian society, the magnificent work it has done for Church music, the inspiration it has been toward higher ideals and juster conceptions of liturgical music, the magnetic pulses it sent throughout Ireland and America, awakening, encouraging, stimulating thousands who before were inert and pessimistic; when I think of the hasty criticism it has had to contend with, the musical solidarity it nevertheless was enabled to achieve by its flawless zeal and herculean endeavors (and I am old enough to have seen all this and to have felt an interest in it from its very beginnings), I confess I have always been a most ardent admirer in secret of its ideals, its master-workers, its achievements.

"True it is that I have never been able to like what is called Cecilian music—and the tangle of mind I have experienced in my admiration for the ideals and in my dislike for the results, has kept me safe in the traces of the older music. But Father Martin is my witness that I have never tried to defend myself against his criticism by attacking the ideals of the Cecilian society. I felt that I was a priest and not a musician; that I could not compare music with music, but that I simply knew what I liked and what, as I thought, everybody in my parish liked the best—and to that I clung with a perseverance worthy of a better cause."

"I think that 'likes and dislikes' are largely a matter of tradition and training," said I; "and that many people will experience a similar aversion for that higher artistic merit desiderated by the Cecilian critics of Cecilian music. And it is the glory of that music to have striven for a higher ideal of taste, to have endeavored to correct a false tradition and to substitute therefor a juster concept of liturgical propriety in Church music. Meanwhile, it should not be forgotten that the school we are considering has in it master-workers who have combined creativeness with correctness.

"The moral is, I suppose, that those who have been fed upon the more humanistic and less churchly styles of music will, for a long time to come, hanker after the 'flesh-pots of Egypt,' even while forced to listen to unexceptionable Church music. A new taste must be cultivated. I remember the first time I tasted olives; I thought, boy-like, that my parents had played a trick on me."

"But is not much of the best Cecilian music written for mixed voices?" inquired Mr. Merrill; "and if so, it is ruled out by the *Motu proprio*, I understand."

"Mixed voices are not excluded, but only 'mixed choirs' in the common meaning of the term," I replied. "For boys can be trained to take the treble and alto parts. Then, again, not a little music has been written for adult male choirs."

"Just there is a difficulty," said Mr. Merrill. "I know that the experiment is being made in several places. The desire to exclude women from our choirs has suggested to some pastors to use such Cecilian Masses as have been written exclusively for adult male voices. This solution of the problem is of course an easy one as

well as an immediate one, since the long preparation of boys is dispensed with. But the results will prove very fatiguing and, I venture to predict, will meet ultimately with much criticism, either expressed verbally in complaints, or silently in increased absences from the services requiring music.

"Two things lead me to this conclusion. First, there is the fact that one of the finest male choruses in Ironton—the Orpheonists—has a leader of splendid and well-recognized ability and taste as a director; has an organization well supplied with financial resources and has a very capable personnel of singers; can insure a good audience, for the reason that the tickets are not sold, but are, in a sense, beyond price, as the personal courtesies of the members to their friends; has a tradition of many years' training in the ideals of a male chorus and a resulting solidarity of sentiment and execution.

"This splendid organization, nevertheless, intersperses with its programmes of adult male compositions, many vocal solos by ladies, and instrumental solos by artists in their profession. It is curious to observe the polite attention paid to the male choruses, and the enthusiastic appreciation bestowed on the numbers which are not assigned to the male chorus. It is evidently an up-hill work to inculcate a love for all-male singing, for this organization has been attempting the task now for many years and has not yet succeeded. What would their concerts be like, if one would have to listen exclusively to the male choruses? And what will our Church services become, dominated by purely adult male choruses of much inferior ability?"

"Yes," I said, "the question narrows down to 'boy-choirs,' as they are commonly styled. The limited range of adult male voices and the consequent limitations of the composer in managing his inspiration; the fatiguing monotony of adult male voices; the comparatively small amount of music—both liturgical and artistic as it must be—composed for such choirs; the difficulty experienced in obtaining tenor voices of the range required in good compositions for adult male choirs—all this must finally settle the question against their permanent employment. It narrows down to the boys."

"But how long will it take to train boys?" inquired Father James.

"A year will be required," I said, "before the expected results will be apparent. And happily the literature of the subject is now abundant for helping choirmasters in the matter of the organization of such choirs, the methods of trying and training the boy-voice, the preferable methods of securing his interest, his presence and attention at rehearsals, his decorum in church, and so on."

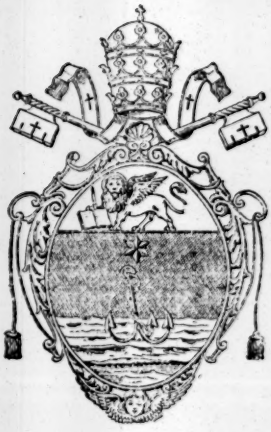
"And what shall we do in the meantime?"

"In six weeks' time, boys could be trained *memoriter* to sing an easy Gregorian Mass, such as that marked No. V in the Vatican Kyriale, or the popular *Missa de Angelis*, and especially so if tenors and basses sing with them. In the meantime, adult male choirs might sing—that is, until the Gregorian Mass shall have been properly learned."

"Gregorian Chant! Surely, if we have devoted a long evening to the mere preparatory discussion leading to this conclusion, this new topic, so fruitful of difficulties and questions, may well be reserved for another occasion."

The pastor's warning was re-enforced by the timely echo of eleven strokes of the bell in St. Bartholomew's clock-tower—and the séance was adjourned *sine die*.

(To be continued.)



Analecta.

E S. ROMANA ET UNIV. INQUISITIONE.

De Sanatione in Radice.

(Responsa ad Dubia.)

Beatissime Pater :—

Ordinarius Covingtonen. ad pedes Sanctitatis Vestrae provolutus haec quae sequuntur exponit :

Inter Facultates Apostolicas Ordinariis Stat. Foed. Amer. Sept. ad Quinquenn. nunc concedi solitas, reperitur etiam (Form. D. art. VI) sequens :—

"Sanandi in radice matrimonia contracta quando comperitur adfuisse impedimentum dirimens super quo, ex Apostolicae Sedis Indulto, dispensare ipse possit, magnumque fore incommodum requirendi a parte innoxia renovationem consensus, monita tamen parte conscia impedimenti de effectu hujus sanationis."

Cum autem pluribus iisque gravis momenti controversiis quoad rectam ejus interpretationem, dicta facultas ansam praebuerit et adhuc praebeat, sequentia dubia pro opportuna enodatione proponere ausus est :—

1. Quomodo intelligi debet expressio "Super quo, ex Apostolicae Sedis Indulto, dispensare possit"? Utrum nempe solos casus Indultorum quinquennalium (seu particularium) contineat, an etiam omnes casus Indulti generalis a Rom. P. Leone XIII omnibus Ordinariis concessi die 20 Febr. a. 1888 quoad concubinarios, quorum unus versatur in periculo mortis adeo ut, vi praedictae facultatis Episcopi sanare valeant in radice omnia matrimonia pro quibus reliqui Ordinarii facultatem habent simplicem concedendi dispensationem, supposito utique quod adsit species seu figura quaedam matrimonii.

2. Quid exacte intelligendum est per voces "pars innoxia et pars conscia impedimenti"? Facile quidem usus intelligitur Facultatis pro casu quo matrimonium quoddam nullum et irritum existat ob impedimentum affinitatis ex copula illicita soli parti reae (non innoxiae et simul consciae) cognitum. At praeter hunc casum, alios etiam reperiri in quibus, ex mente h. Supr. Congr. locus sit usui facultatis, vel ex eo solo patet quod Sanctitas Vestra rescribere dignata est Illmo et Rmo. D. G. Elder Archiepiscopo Cincinnatensi d. 20 Junii 1892 pro impedimento Disparitatis Cultus; unde ulterius petet:

3. Utrum adhuc sit locus facultatis si ambae quidem partes cognoscunt nullitatem matrimonii sed una earum adduci non potest ad renovandum consensum; item, si ambae hic et nunc eam ignorant, dummodo postea una pars moneatur de sanatione obtenta ejusque effectu.

4. Utrum valeat Ordinarius sanare in radice matrimonium nullum ob disparitatem cultus, quando impedimentum quidem evanuit, sed gravis adest difficultas expetendi renovationem consensus prouti in casu sequenti nuper contigit.

Maria non baptizata sed ut Catholica ab omnibus reputata, matrimonium in forma Tridentina iniit cum juvene Catholico. Postea vero sacerdotem secreto adiit eique omnem veritatem patefacit, enixe efflagitans ut statim baptizaretur et insuper orans ut altum servetur silentium coram marito ob gravia dissidia probabiliter oritura ea manifestatione veritatis. Sacerdos votis ejus obsecundans eam baptizavit. An locus est sanationi in radice, vi Indulti?

5. Ex repetitis S. Inquisitionis decretis et responsis, notanter a.

1898, 1899, 1900 emanatis, constat omnes facultates habituales a Sede Apostolica Episcopis concessas et concedendas intelligi debere datas Ordinariis locorum, sub quo nomine, praeter Episcopum, veniunt Vicarii in spiritualibus Generales, Vicarii Capitulares, etc. Quo posito, petit utrum recte sentiant D.D. qui affirmant limitationes quascumque olim appositas facultatibus delegandi Vicarium Generalem jam evanuisse, ipsumque Vicarium absque ulla delegatione vel communicatione facta ab Episcopo gaudere praedictis facultatibus, eisque servatis servandis semper valide uti.

Feria IV die 22 Augusti 1906.

In Congregatione Generali S. R. et U. Inquisitionis propositis suprascriptis dubiis, re mature discussa auditoque RR. DD. Consultorum voto, Emi ac Rmi DD. Cardinales in rebus fidei et morum Generales Inquisitores scribendum mandarunt:

Ad Primum: "Facultatem art. VI, Formulae D extendi posse ad casus Indulti diei 20. Febr. 1888, servatis ejusdem Indulti clausulis, facto verbo cum SSmo."

Ad Secundum: "Providebitur in sequenti."

Ad Tertium: "Quoad primam partem, *Negative*, nisi constet verum datum fuisse consensum sub specie matrimonii et eumdem ex utraque parte perseverare; ad secundam, prout exponitur, *Negative*."

Ad Quartum: "In casu exposito, *Affirmative*."

Ad Quintum: "*Affirmative*, quoad facultates de quibus in dubio proposito, servato tamen, quoad licitum usum, debito subordinationis officio erga proprium Episcopum."

Insequenti vero feria V ejusdem mensis et anni SSmus D. N. D. Pius divina providentia Papa X, in audientia r. p. d. Adsessori S. O. impertita, habita hac de re relatione, resolutionem Emorum Patrum adprobavit, et benigne annuere dignatus est.

L. † S.

CAESAR ROSSI, *Substitutus Notarius, S.O.*

Concordat cum originali

† CAMILLUS PAULUS MAES,
Epus. Covingtonensis.

Studies and Conferences.

OUR ANALECTA.

The Roman Document for the month is:—

S. CONGREGATION OF THE INQUISITION solves certain doubts proposed by the Bishop of Covington regarding the interpretation of the faculty granted to Ordinaries in the United States by which they may apply the "sanatio in radice" in cases where a diriment impediment is found to exist from which the Bishop can dispense by Apostolic Indult, whereas the circumstances do not allow the fact to be made known to the "pars innoxia" of the marriage contract. This right of applying the "sanatio" is likewise shared by the Vicars General acting for the Ordinary.

A PLEA FOR A FOREIGN MISSION SEMINARY.

(Communicated.)

"In the United States we are without such a seminary [Seminary for Foreign Missions such as Mill Hill, London], and if we were asked to direct some young aspirant, whose generous heart prompts him 'to go the whole way'—to give up home and country for Jesus Christ, we should be at a loss to know where to guide his steps unless across the ocean to our brethren in England. We have every reason to hope, however, that the day is not far distant when this present want will be supplied, and in our land the doors of a Seminary for Foreign Missions will be thrown open to our own Catholic-hearted youth."

Thus writes the Rev. James Anthony Walsh, Missionary Apostolic, in the beautiful and edifying life of "A Modern Martyr—Théophane Vénard." To those interested in this very important subject, the question will naturally be asked, on what does the Rev. writer base his hopes that at some distant day there will be in this glorious country a Seminary for Foreign Missions? "This hope," he writes, "rests mainly on the awakening interest manifested by Catholics of the United States in the cause of Foreign Missions." To which may be added that the readiness to answer the call of distress, from Ireland or from San Francisco; to found and sustain churches, orphan

asylums, schools, colleges, and universities; to contribute to the Society for the Propagation of the Faith, once the need is realized, proves conclusively that the hope entertained by Fr. Walsh is based on the zeal and nourished by the prayers of devout and generous Catholics.

And is not this hope well founded? Many of us are of Irish birth or parentage. Is not the Celt, and are not his children here in America willing, and some of them eager, to propagate in heathen lands as well as in their own country the faith of their fathers? Cardinal Newman, writing of England's evangelization by St. Augustine, remarks: "The Celt, it cannot be denied, preceded the Anglo-Saxon, not only in Christianity but in the cultivation and custody of letters, religious and secular, and again in his *special zeal* for its *propagation.*" Has the Celtic nature undergone a complete transformation since those centuries referred to by the Cardinal? Cannot the words once addressed by St. Paul to the Romans be applied to the people so solicitous and tenacious of the faith? "For I gave thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world." And inseparably connected with faith, are there not good works? And will not faith and good works assist in establishing in this country a Seminary for Foreign Missions?

But some may say that the idea of a Foreign Mission Seminary is immature, that we should wait until we are stronger financially, until the work of foreign missions is more widely and favorably known.

Was it not Patrick Henry who once rose in the Virginia assembly and cried out: "They tell us, sir, that we are weak—unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week or the next year? Shall we gather strength by irresolution and inaction?"

In all causes that demand action and sacrifice there will be found men who are timid and vacillating, who continually repeat, with the irresolute Danish Prince (paraphrasing his words), "To act or not to act, that is the question."

However, lest we be accused of presumption in the advocacy of means and measures wholly at variance with the spirit of a seminary, the writer most respectfully suggests that at least *prayer* be made without ceasing for this great cause; for from prayer alone can come enlightenment and strength; light to see the necessity, strength to pursue and attain the object. To bring souls from heathen worship, and cause them to follow the "Way, the Truth and the Light"

—what an undertaking! Is it not worth at least an earnest prayerful effort?

"Our Lord went up into a mountain to pray, and He passed the *whole night* in prayer to God. And when day was come, He called unto Him His disciples. And He chose twelve of them, whom also He named Apostles." And again He said to His disciples, "The harvest, indeed, is great, but the laborers are few. *Pray* ye, therefore, the Lord of the harvest that He send forth laborers into the field." St. Jerome relates that when St. John was earnestly requested to write the Gospels, he answered that he would do so, if by ordering a common fast they would all put up their prayers together.

Not until prayers are offered to the "Lord of the harvest," can the work of providing a Seminary for Foreign Missions be accomplished; for such a work is obviously supernatural.

A house of God, devoted to foreign missions; where future apostles, keenly alive to the beauty, the power, the dignity, the aspirations and, above all, to the *value* of an immortal soul, can be trained; where young men will say with St. Charles Borromeo, "A single soul is worthy of the continual presence and guardianship of a bishop;" a house where St. Teresa's words can be realized, "To make one step in the propagation of the faith, and to give one ray of light to heretics, I would forfeit a thousand kingdoms"; where every student shall be penetrated with the truth of the Master's words, "What shall it profit a man if he gain the whole world and suffers the loss of his soul? Or what shall a man give in exchange for his soul?" Men will go forth from such a house to preach to the heathen of the endless happiness awaiting them, and to explain the wondrous beauty of the words: "For you have not received the spirit of bondage again in fear; but you have received the spirit of adoption of *sons* whereby we cry 'Abba' (Father). For the Spirit Himself giveth testimony to our spirit, that we are the sons of God. And if sons, heirs also, heirs indeed of God, and joint heirs with Christ." Men will go forth "to carry His name before Gentiles and kings and the children of Israel," men of the Apostolic spirit, who will announce fearlessly to kings of barbarian tribes, "Believest thou the prophets, O king? I know that thou believest." They in turn will hear not only the words, "In a little while thou persuadest me to become a Christian," but, when, at mid-day the Light breaks—"Lord, what wilt Thou have me do? My Lord and my God, to whom shall we go? Thou hast the words of eternal life."

There must be in our country, hearts, valiant hearts responsive to a divine call; men who are not dreamers, nor visionaries, nor enthusiasts; men who hear voices now, as truly as in other days; men who receive calls similar to that of St. Paul and his companions, if not so evident. "And a vision was shown to Paul in the night, which was a man of Macedonia standing and beseeching him and saying, Pass over into Macedonia and help us. And as soon as he had seen the vision, immediately we sought to go into Macedonia, being assured that God had called us to preach the Gospel to them."

There are to-day, in far-off lands, men, women, and children, who, if not literally standing and beseeching missionaries "to pass over and help" them, still have hearts which the Lord would open, as He opened that of Lydia, the seller of purple of Philippi, to attend to those things which were said by Paul. How shall they who sit in darkness be brought to hear and understand this great and fundamental truth: "This is eternal life, that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent"? At least one thousand millions to-day know not Jesus Christ, and many of these are crying piteously for some one to break bread for them, waiting patiently till some soldier of Christ shall be aroused to say: "I have compassion on the multitude, lest they faint by the way."

Has not St. John written this great truth of the Master, "He is the true Light which enlighteneth *every* man that cometh into the world"? Has not St. Paul said, that "Christ will have *all men* to be *saved* and to *come* to a knowledge of the *truth*"? Now, if it is the will of Christ, that "*all* men be saved and come to a knowledge of the truth," and furthermore, if He died for *all*, what is our duty toward those who know Him not? We need not ask the question what have *I* to do with souls in far-off countries, or who is my neighbor, or what is my duty toward him? For the Master, in one of the most beautiful of His parables, has told us, in words that are irrevocable and which admit of no misinterpretation, "Go and do thou in like manner." And, as if to encourage us and point out the effects of our going in obedience to our crucified Redeemer, St. Paul adds, "Whosoever shall call upon the Name of the Lord shall be saved. But how shall they call on Him in whom they have not believed? Or how shall they believe Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach unless they be sent, as it is written: How beautiful on the mountains are the feet of them that preach the Gospel of peace and bring glad tidings of good things."

The conversion of the heathen! What a triumph for Christianity. Would not Pius X write in the same accent of praise, thanksgiving, and gratitude as did Gregory the Great to his dear son in Christ, Augustine? "Gloria in excelsis Deo," he exclaims, "et in terra pax hominibus bonae voluntatis. For the grain of corn was buried in the earth, that it might reign with the great company in heaven—by whose death we live, by whose weakness we are strengthened, by whose love we are seeking in Britain, brothers whom we know not of, by whose gift we find those whom, knowing, we were seeking. Who can describe the joy which was caused in all the faithful here, at the news that the English nation, by the operation of the grace of the Omnipotent God, and by your labors, my brother, had been rescued from the shades of error and overspread with the light of holy faith. If on one penitent there is great joy in heaven, what, think we, does it become when a whole people has turned from its error and has betaken itself to faith and condemns the evil that it has done by repenting of the doing. Wherefore in this joy of Heaven and Angels, let me say once more the very Angel's words, 'Gloria in excelsis Deo, et in terra pax hominibus bonae voluntatis.'"

To him who wavers and doubts the call, "Go forth out of thy country, and from thy kindred, and out of thy father's house, and come unto the land that I will show thee," God, in the quiet of his chamber, or in presence of the Blessed Sacrament, will say: "I will not leave thee nor forsake thee. Behold I command thee take courage and be strong; fear not and be not dismayed, because the Lord thy God is with thee in all things whatsoever thou shalt go to do."

Future missionaries from the ranks of young Catholic men in the United States will yet enter the "domum Domini," there to remain until endowed with power from on high, there to be changed themselves to change others, fearless and persuasive to convert the world; there to have rehearsed for them how the weak became valiant and the timid strong, so that they could smile at torture and rejoice in death, because His grave was in their hearts, kindling the Apostle's courage and the martyr's hope.

The moment will come for the departure of such American youth, who will bid farewell forever perhaps to their friends and loved ones, who with fond anticipation will say with the modern martyr, Théophane Vénard, "And I too will go to Tonquin, and I too will be a martyr."

From such as these in the far-away lands, as the years come and

go, news will be received—welcome news to the Sovereign Pontiff and to friends in this country: "the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them." They will go about doing good, preaching Christ and Him crucified; and what occurred in the days of Peter will be repeated.

Brave and apostolic men, these who will yet go forth, *Deo volente*, from a seminary in the United States. Truly will the words of Christ our Lord be verified: "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent bear it away." An American patriot, when led to execution could say, "My only regret is that I have but one life to lose for my country." So these, our missionaries, filled with the Holy Ghost, can confess, "My only regret is, that I have but one life to offer for my country and my King; my country which is heaven, and my King who is Christ."

T. I. F.

THE FAST ON THE EVE OF THE CONSECRATION OF A CHURCH.

To the Editor of THE ECCLESIASTICAL REVIEW:—

I am glad to see the interpretation given by you in the last number of the REVIEW (p. 518) regarding the obligation of the fast prescribed for the consecration of a church. That interpretation agrees with the one given by the late Fr. Konings, C.SS.R., in his *Theologia Moralis* (n. 570, nota) and with that of the *Nouvelle Revue* (XII, p. 594, n. 62). However, Fr. Marc, C.SS.R., in his *Institutiones Morales Alphonsianae* (n. 1221, nota 2) goes still farther and restricts the obligation to the parish priest only, since it is at his request alone that the church is consecrated—"ergo etiam pro rectore ecclesiae, at pro eo solo, si ipse solus supplicem libellum ad petendam consecrationem porrexit." Decree n. 2821, in una Camberien. de die 12 Sept. 1840, seems to lend color to this interpretation. It certainly makes the matter much easier, and is a strictly literal interpretation of "et pro iis *tantum* qui petunt."

J. H.

Resp. We are compelled to disagree somewhat with the above inference drawn in favor of Fr. Marc's view regarding the obligation of the fast prescribed for the dedication of a church. If the S. Congregation intended that, besides the consecrating bishop,

the rector *only* of the church should be bound by the precept of the fast, then the manifestly proper reply to the doubt in the Mechlin case would have been *pro rectore tantum* or *pro eo tantum*. Moreover, the decree to which we explicitly referred insists that the obligation is not merely personal but local also, thus indicating that the parochial household is comprised in the legislation. The rector and his missionary coadjutors, who are very properly called "assistants," that is to say assistant rectors, rather than "curates," make as it were one corporate person who presents the request to have the parochial or quasi-parochial church consecrated, and ordinarily the body of priests attached to a church is, with us, so regarded.

A "DILUTED CATHOLIC TRUTH" SOCIETY.

One of our local "Catholic Truth Societies," in advertising a doctrinal pamphlet entitled "Hell," emphasizes the moderate tone of the exposition, saying: "The Catholic Truth Society calls the attention of all its patrons to the fact that 'Hell' did not appear until its sixth year, and now it is served up in its mildest form." This presumably means that the managing spirits of the Society have been unusually longanimous in delaying the enlightening tract on hell for six years. The "mildest form" of exposition of this particular "Hell," for which Cardinal Gibbons (who will hardly relish the intended compliment) is made responsible, is not likely to attract any one to the truth. Truth must be offensive and aggressive where its purpose is to inject the fear of God and the dread of sin. The reader will understand that our criticism is not directed against the pamphlet, which is doubtless all right, since it is taken from the Cardinal's writings, but the advertisement would seem to indicate that the managers of the Society deem it a good thing to offer their patrons watered truth rather than the "straight" article, since some might object to having it strong or hot, as it should be for cold and sluggish people—and others don't need it.

HANDLING OF THE CHALICE AT MASS.

Qu. Will you kindly tell your readers the meaning of the words of the Rubrics directing the celebrant how to hold the chalice while

receiving the Precious Blood. The words are: *Calicem dextra manu infra nodum cuppae accipit.* Do these words mean, as the Baltimore ceremonial has it, that the celebrant should hold the chalice below the node—the node placed about the middle of the stem; or does the rubric contemplate another node immediately under the cup? To me it always seems awkward, and dangerous, to see a priest, at that part of the Mass, holding the chalice below the node, and this is especially true if the cup be pretty well filled and the base of the chalice light.

The ceremonial changes the priest's hand at the second ablution. What authority has it for doing so?

J. N.

Resp. The phrase "calicem dextra manu infra nodum cuppae accipit," whilst properly translated by: "he takes hold of the chalice below the node," does not imply that he should hold the chalice by placing his *entire* right-hand below the node. The purpose of the node (half way between the cup and the foot) is, so far as the rubric mentions this part of the chalice, that the celebrant *may take* firm *hold* of the same. He does *not* take hold *under* the node but rather *of* it. When, however, the thumb and forefinger are to be kept united because the priest has therewith touched the Sacred Host, the firm laying hold of the chalice is best accomplished by disjoining the last three fingers of the hand from the index and thumb in such a way that the former support the node, while the latter rest above it on the opposite or front side of the chalice. This idea of supporting the node, which means placing the three fingers around and partly below it, is sufficiently expressed by "infra nodum cuppae." The Roman ceremonial issued by a priest of the Congregation of the Mission, speaking of the manner in which the chalice is held after the Consecration, says: "he takes the chalice *at the knob under the cup*—with the thumb and index fingers joined before, and the other fingers behind it." Again: "*with the three fingers* of the right-hand which are free he takes the chalice under the knob of the cup."

But as the safe and proper manner of handling the sacred cup must greatly depend upon the form of a chalice, and as this form is not determined, but only indicated in a general way by the use of the three terms *cuppa*, *nodus*, and *pes* in the rubrics, it is very

evident that the particular rubric referred to must be directive rather than prescriptive, and that the safety, becomingness, and convenience of the act must be consulted for by good sense. The most convenient way to get a firm hold of the chalice without allowing the two forefingers to be separated is unquestionably the right way of holding the same. This is even indicated by the expression *infra nodum cuppae* (not *calicis* or *pedis*) which implies that where the foot of the chalice happens to have several nodes the one close under the cup is to be taken, as it allows a better grasp of the instrument. The earliest copies of chalices used at the Holy Sacrifice (reliefs of Monza) show a very short stem and a node close under the cup; and if, as we may assume, these rubrics substantially go back to a very early time, we may allow that they contemplated this form, and were meant to look to the convenience and the safety of the precious contents above all mere formalities. As for the manner of handling the chalice at the second ablution, the following passage of the Roman interpretation of the rubrics of Low Mass seems to us most apposite:—

"He takes the chalice with the right-hand and receives the ablutions. . . . He then places the chalice in the middle of the corporal . . . wipes the inside of the chalice with the right-hand, using the left meanwhile to turn the chalice by the knob."

CHURCH FIRE INSURANCE.

A priest interested in missionary organization and practical church building writes:—

In reference to Father Cassidy's article in the last issue of the REVIEW I send you the thirty-third statement of our Western "Catholic Mutual," which, it seems to me, would answer all the desiderata. It is the work of the much lamented Bishop James O'Connor, of Omaha—a sorely needed institution, as is also our Church Extension movement. We are *doing things* out West.

The statement referred to is the semi-annual report of the Catholic Mutual Relief Society, which was organized by Bishop O'Connor, of Omaha, in 1889, and incorporated under the laws of the State of Nebraska in 1896. The Board of Directors is

composed of Bishops Cosgrove, Matz, Scannell, Hennessy, Janssen, Schwebach, and Garrigan. The business managers are laymen, whilst Monsignor Colaneri acts as auditor and Father Wolf, O.S.B., as clerk. There are a considerable number of religious communities inscribed on the membership list of the Society, and the number of beneficiaries is proportionately large. The gradual growth and efficiency of the system may be measured by the amounts received and disbursed, which include not only insurance indemnity but also the "Relief Fund."

Year.	Received.	Paid out.	On hand.
1889, August 3d	$533 00	$ . . .	$533 00
1889, December 31st	1,692 45	. . .	2,225 45
1890, " "	1,533 07	600 00	3,158 52
1891, " "	2,231 70	. . .	5,390 22
1892, " "	4,102 55	1,270 01	8,222 76
1893, " "	7,612 58	1,013 42	14,821 92
1894, " "	11,287 98	1,683 30	24,426 60
1895, " "	11,646 64	1,272 47	34,800 77
1896, " "	12,941 08	17,892 44	29,849 41
1897, " "	14,325 30	4,911 65	39,263 06
1898, " "	15,348 37	4,196 71	50,414 72
1899, " "	15,773 06	10,752 25	55,435 53
1900, " "	23,583 86	11,049 34	67,970 05
1901, " "	19,563 76	20,193 02	67,340 79
1902, " "	19,524 11	12,164 86	74,700 04
1903, " "	20,923 78	16,232 51	79,391 31
1904, " "	23,947 04	10,657 15	91,778 76
1905, " "	24,188 16	20,618 43	95,348 49

An examination of the amount of insurance placed by the manager for the members of the Society from 21 April, 1889, to 1 January, 1906, shows a total of over thirty-two million dollars ($32,410,410.00), the total of premiums paid being $377,509.11 and the amount of losses covered, $209,677.32. The policies are distributed in many American and Canadian dioceses and vicariates: Baltimore, Chicago, Cincinnati, Dubuque, Milwaukee, New Orleans, New York, Oregon, St. Boniface, St. Louis, St. Paul, Victoria (B. C.), Alton, Altoona, Baker City, Belleville, Boise City, Brooklyn, Buffalo, Cheyenne, Cleveland, Columbus, Concordia, Covington, Dallas, Davenport, Denver, Detroit, Duluth, Erie, Fargo, Fort Wayne, Galveston, Grand Rapids, Green Bay, Harrisburg, Helena, Indianapolis, Kansas City, La Crosse, Leavenworth,

Lead, Lincoln, Little Rock, Louisville, Marquette, Mobile, Monterey, Natchez, Natchitoches, Nesqually, Newark, Ogdensburg, Oklahoma, Omaha, Peoria, Pittsburg, Portland, Richmond, Sacramento, San Antonio, Salt Lake, Scranton, St. Augustine, St. Cloud, St. Joseph, Sioux City, Sioux Falls, Superior, Trenton, Tucson, Wheeling, Wichita, Wilmington, Winona, Brownsville, North Carolina, Alaska. Likewise nearly all the Religious Orders in the United States are represented in the list of policyholders.

While the insurance is not always placed by the diocesan authorities, but seemingly at the discretion of individual rectors and superiors, the amounts are in many cases considerable. Thus, to take only some of the policies issued, we find :—

	For Past Six Months		From Beginning to Date, 21 April, 1889—1 January, 1906.		
	Premiums.		Total.		
	Paid.	Unpaid.	Amount.	Premium Pd.	Losses Pd.
Chicago	$255 25	$ . . .	$1,783,090 00	$22,939 92	$1,175 45
Milwaukee	134 00	. . .	392,950 00	4,337 61	109 50
New Orleans	238 00	. . .	293,690 00	3,081 75	. . .
Belleville	1,778 50	. . .	2,136,075 00	19,030 39	10,682 16
Concordia	186 13	122 50	589,825 00	6,189 08	6,407 31
Covington	32 00	9 60	521,515 00	4,954 40	1,272 08
Davenport	100 50	. . .	432,090 00	4,128 58	457 93
Denver	480 20	21 00	620,800 00	8,585 80	. . .
Galveston	943 75	. . .	1,657,500 00	18,101 60	5,769 23
Green Bay	565 55	169 50	540,400 00	5,449 05	1,359 32
La Crosse	935 60	. . .	1,067,900 00	11,955 17	30,518 73
Leavenworth	427 25	. . .	1,046,625 00	11,453 89	8,727 40
Lincoln	324 40	18 50	1,185,200 00	11,666 15	16,221 60
Omaha	1,832 50	217 30	2,994,370 00	35,056 19	28,343 34
Richmond	442 05	. . .	523,275 00	3,854 05	. . .
Wichita	422 75	91 95	707,895 00	5,841 43	1,600 97
Winona	357 50	59 00	252,225 00	2,776 59	711 00
Society of Jesus	506 95	. . .	1,755,995 00	22,357 79	4,132 54
Order St. Benedict	901 00	. . .	1,595,710 00	19,947 27	51,316 72
Order St. Francis	. . .	. . .	502,700 00	6,003 42	. . .
Sisters of Charity	635 50	22 50	2,272,105 00	35,532 77	1,981 19
" of St. Joseph	351 00	. . .	266,000 00	2,721 25	1,075 28
" of St. Francis	533 00	. . .	872,900 00	11,155 39	1,044 87
" of Loretto	1,671 60	404 40	1,009,175 00	10,038 65	5,701 52
" of St. Dominic	784 50	. . .	351,150 00	3,986 64	. . .
" of St. Benedict	535 40	652 00	470,400 00	8,495 68	590 48

A PLEA FOR PROGRESS IN CHURCH MUSIC.

A Benedictine Father from far-off Oregon, who is familiar with the fine old musical traditions of his Order, wrote in the September issue of *Church Music*:—

It seems to me that many clergymen, in their eagerness to press the reform inaugurated by Pius X, hit as far beyond the mark as Jonathan's arrows, by making it appear that plainchant is the only legitimate Church music. How many times since the publication of the famous *Motu proprio* have I had occasion to tell clergymen and laymen alike that it was not the Pope's intention to exclude or even discourage compositions of the old polyphonic school, or even the most modern compositions (so long as these are imbued with the right spirit).

I believe I have read almost every book and publication on plainchant which was accessible to me. I have sung and accompanied the Solesmes plainchant for the last twenty years (and that, too, almost every day, as we have a conventual High Mass every day). I love the simple old chant; but, from a musical standpoint, I regard it only as an elementary phase in the development of music, as a stepping-stone to higher forms of music. The Ambrosian Chant, as I view it, was simply the music of the fourth century, as appropriated for Church functions by St. Ambrose. Two hundred years later, St. Gregory evidently found music in a more advanced stage, and did not hesitate to appropriate this higher development of musical forms for the sacred liturgy. Why should *we* now disregard the gigantic progress which music has made since the times of St. Gregory, particularly during the last two centuries? Why should music be the only art which must not be allowed to serve God in its highest development?

In architecture, we do not urge an exclusive *jus existendi* for the Byzantine style in which the old basilica of St. Ambrose is built; we do not frown on the later Gothic and Roman styles, or even on modern Renaissance architecture. In painting, the Beuronese art school, about thirty years ago, called a halt on all modern development in art, by condemning it as effeminate, undignified, and unecclesiastical, and demanded a general return to the awkward, unbending, and forbidding lines of the old Byzantine style. As far as I know, the Beuronese artists have signally failed in their efforts to effect the intended reform or even to arouse general interest. If the old

Byzantine school used those straight, angular lines, for the human form, because they were unfamiliar with anatomy, shall we, who know better, imitate them? And if the composers of the plainchant did not know harmony and counterpoint and the chromatic scale, shall we, after a steady progress for a thousand years, forego all these improvements, so laboriously acquired, and not use them in the service of the Most High? *Optimum Deo!*

I regard *him* as the coming genius, who will combine modern progress in music with the ancient spirit of the Church. When in the sixteenth century Church music had become degenerate and frivolous (as in our own times), and the suggestion was made to effect a reform by proscribing from liturgical services every other music except plainchant, Palestrina arose in the might of his creative genius and saved the musical progress of his time for the Church, by publishing his wonderful compositions in which he combined the highest skill in counterpoint with the spirit which pulsates in the plainchant. Thus he became the father of a new epoch, and the saviour of advanced forms in Church music.

I have a presentiment that the new Italian masters, Don Perosi and Giuseppe Ferrata, will do a service to Church music in the twentieth century similar to that done by Palestrina in the sixteenth century. Ferrata, in his sublime *Messe Solennelle* and in his *Missa SS. Rosarii*, is as modern in his use of startling harmonic progressions, as Richard Wagner; as skilled in counterpoint as Bach; as unique in the use of chroma as Richard Strauss, and yet his Masses are permeated by that spirit of devotion, gravity, and religious self-restraint, which the Church, through Pope Pius X, demands.

I fear that you may regard me as lax, reactionary, and half-schismatic in this matter. But God forbid that I should oppose the reform demanded by the Holy Father. On the contrary, I hail it with delight. I only wish to interpret discreetly the provisions of that reform. I believe that real, live musicians, like Perosi and Ferrata, will eventually have a word to say in this reform movement.

To make a résumé of my position in this reform movement—I love plainchant, first, for a religious reason, as the great heritage descending to us from the early Fathers of the Church; secondly, for a historical reason, as we love old temples and sacred shrines; thirdly, for a utilitarian reason, because nothing but plainchant will give us that one Catholic and Apostolic congregational singing which is so much needed in our days and so much desired by the Supreme Pon-

tiff; fourthly, for an artistic reason, because the traditional chant, although belonging to a period of musical imperfection, is as perfect and unsurpassed in its own kind as Homer's *Iliad* is perfect in its own class of poetry. But I would not go so far as to say that, from a musical standpoint, plainchant is *the* embodiment of *all* that is beautiful in the liturgy and the only appropriate musical expression of the sacred texts. D. WAEDENSCHWILER, O.S.B.

Mt. Angel, Oregon.

ENUNCIATION IN SINGING.

The following suggestion is taken from the same issue:—

A few Sundays ago I was at the ——'s church in Chicago, for High Mass. There they have a sanctuary choir of men and boys which gives promise of doing good work after more training. During the singing I strained my ears to discover whether it was Latin or English. Again during the Recessional I was at sea. Thinking that my ears were at fault I asked a lady beside me, and she was unable to distinguish a single word. At the door of the church I was informed by one of the Brothers that they had sung in English.

A method which I had adopted to insure clearness of enunciation and uniformity of pronunciation among my singers was to compel each member of the choir to recite syllable by syllable the mass or hymn before we ever attempted to sing a note.

Especially is such a method required when dealing with children.

Too much stress cannot be placed on the importance of this phase of the choir work. JACQUES.

Detroit, Mich.

THE PRESENT PRODUCTION OF WHEAT FLOUR.

In connexion with Bishop Maes's interesting article on the subject of adulteration of wheat flour and the necessity of caution in using cheap brands of this article for the making of altar breads, it may be of value to note the relative production of wheat in different countries and the amount of exported wheat flour from the United States and South America whereby pure wheat flour becomes proportionately scarce in these countries.

According to the latest report (October, 1906) of the Secretary of Agriculture in Washington, D. C., the total wheat yield for Great Britain and Ireland of the current season would average about fifty-eight million bushels. The preliminary estimate upon

the wheat crop of 1906 for France is, according to the report of the French Ministry of Agriculture, 324,725,105 bushels (Winchester). This means a falling short of the domestic requirements of that country by about 15,000,000 bushels, a shortage which has to be made good by importation. In Spain the yield for the current year has been exceptionally large, the wheat production being 154,090,000 bushels (60 lbs.) as against 92,054,000 of the previous year. In Italy the wheat crop is estimated at 168,000,000 bushels, which is an increase of about 4 per cent over the crop of 1905. The wheat harvest of Germany has yielded 143,300,000 bushels as against 135,947,000 of the previous year. In Hungary there is similar increase, the wheat for the year 1906 being 156,690,000 bushels against 90,800,000 of last year. In Russia the wheat harvest is greatly deficient, the total yield (72 governments) being 515,810,000 bushels as against 636,285,000 of the year 1905. The Argentine crops in the past year have yielded 134,931,354 bushels, of which 105,391,257 bushels were exported during 1905.

For Australasia the latest official data upon the wheat crop of 1905–6 indicate a total yield of about 78,000,000 bushels, as compared with 66,000,000 bushels in the preceding year. The following statement gives the results in that country by States, with comparison for the previous year:—

STATE.	1905–6.	1904–5.
	Bushels.	*Bushels.*
West Australia	2,161,000	2,077,000
South Australia	20,779,000	12,454,000
Queensland	1,173,000	2,217,000
New South Wales	21,603,000	16,983,000
Victoria	24,155,000	21,666,000
Tasmania	777,000	818,000
Total Australia	70,648,000	56,215,000
New Zealand	7,013,000	9,411,000
	77,661,000	65,626,000

The exact figures of the wheat crop yielded from the United States and Canada reported to Bradstreet's show that the increase in the exportation of wheat flour has grown enormously during the present year, as the following figures show:—

The visible supplies available at sixty-two of the principal points of accumulation east of the Rocky Mountains, stocks in Manitoba elevators, and stocks afloat on lakes and canals, amounted at the beginning of the present month (November) to 44,829,000 bushels as against 47,841,000 of last year (November) and 82,238,000 in 1900. The Pacific Coast stocks at the same time were 2,286,000 for this year (November), 4,486,000 last year, and 9,983,000 in 1900. Thus the available amount of wheat both in the States and Canada is shown to be greatly reduced within the last few years, whilst the population of consumers has abnormally increased. The reduction in our wheat possession is not due to lack of crops, but rather to the increased export trade.

The total exports of wheat flour during the fiscal year 1906 were 5,000,000 barrels more than in 1905. The increase of shipments from New York was 1,000,000 barrels; New Orleans, 800,000; Baltimore, 700,000; Philadelphia, 600,000; Puget Sound, 500,000; Galveston, Newport News, Norfolk, Boston, Portland (Oregon), 300,000 each, and smaller ports 200,000; while the exports from San Francisco were 300,000 barrels less than in 1905.

QUANTITY AND PERCENTAGE OF EXPORTS OF WHEAT FLOUR 1905 AND 1906, BY LEADING CUSTOMS DISTRICTS:

CUSTOMS DISTRICT.	YEAR ENDED JUNE 30.			
	1905.		1906.	
	Barrels.	*P. c. of Total.*	*Barrels.*	*P. c. of Total.*
New York	2,031,149	23·0	3,160,129	22·8
Puget Sound	1,609,173	18·2	2,099,601	15·1
Philadelphia	985,080	11·2	1,611,517	11·6
Baltimore	764,386	8·7	1,485,150	10·7
New Orleans	248,857	2·8	1,062,004	7·7
Willamette(Portland,Ore.)	766,858	8·7	1,013,975	7·3
Newport News	445,764	5·1	760,283	5·5
Boston and Charleston	357,586	4·1	686,119	4·9
San Francisco	676,636	7·7	466,540	3·4
Mobile	360,561	4·1	383,938	2·8
Galveston	5,419	·1	343,895	2·5
Superior	353,068	4·0	331,345	2·4
Norfolk and Portsmouth	63,777	·7	327,577	2·4
Other	158,021	1·6	138,924	·9
Total	8,826,335	100·0	13,870,997	100·0

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. "Dictionary of Christ and The Gospels."—The articles on Jesus Christ and the mysteries connected with His person and His work occupy a most prominent place in our Dictionaries or Encyclopedias of the Bible. But such a mere prominence of treatment does not seem to do justice to the importance of the subject. It is for this reason that Mr. Hastings who has edited the Dictionary of the Bible is now about to edit a "Dictionary of Christ and the Gospels."[1] The work will consist of two volumes; all its articles will be new; even when their titles agree with titles of articles in the Dictionary, they will be written by new men and with a new purpose. They will not be limited to the Bible, but will gather together whatever touches Christ in all the history and experience of the Church. The work will be first of all a preacher's dictionary, though its writers must be scholars as well as preachers. The character of the book demands a rather comprehensive table of contents: the letter "A" presents the subjects from "Abiding in Christ" down to "Awe"; the letter "B" those from "Babe" to "Business"; the letter "C" those from "Calendar" to "Cures." The intervening headings are as varied as they are interesting and important.

2. Christmas Books on The Life of Christ.—The Life of Christ is a subject that interests all classes of readers, the old and the young, the learned and the unlearned. Father Thurston's edition of Mother Mary Loyola's "Jesus of Nazareth" appeals to children;[2] Father Meschler's new Life of our Lord is written for young men and young women engaged in study;[3] the English translation of Father Freddi's beautiful work on the Word Incarnate will please the theological student;[4] Mgr. Le Camus's Life of Christ in its English dress is calculated to please the educated

[1] T. & T. Clark. Price, 21s net per vol.

[2] "Jesus of Nazareth." The Story of His Life written for Children. By Mother Mary Loyola. New York, 1906. Benziger Brothers.

[3] "Der göttliche Heiland." Ein Lebensbild, der studierenden Jugend gewidmet. Freiburg, 1906. Herder.

[4] "Jesus Christ the Word Incarnate." Considerations Gathered from the Works of the Angelic Doctor, St. Thomas Aquinas. By Roger Freddi, S.J. Translated from the Italian by F. J. Sullivan, S.J. St. Louis, 1904. Herder.

and erudite reader;[5] Father Elliot's "Jesus Crucified,"[6] and Father Meschler's larger Life of Christ presented in meditations[7] meet the needs of those given to mental prayer. In order not to leave the reader under the impression that Catholics have taken interest in this subject only during the course of the last calendar year, we need only draw his attention to such books as Fouard's "The Christ, the Son of God," Didon's "Jesus Christ," Maas's "Life of Jesus Christ," Coleridge's "Life of our Life," Ollivier's "The Passion," not to speak of those works in which the life of Jesus Christ has been treated by way of commentary.

3. **Scientific Study. a. Preliminaries.**—Father Zorell has investigated the meaning of the Holy Name of Jesus, and according to his analysis the word consists of the name of God and the imperative of a verb meaning "to save." He appeals to similar formations of proper names found in the cognate dialects: Sin-putram, e. g. sin set free; Belit-sar-usur, Belit, protect the king. According to this analogy, Jesus means "Yahweh, save." At first sight, Matt. 1 : 21 may appear to be at variance with this suggestion; the words "thou shalt call his name Jesus, for he shall save his people from their sins" appear to demand the meaning usually given to the name "Jesus": "he will save" or "salvation." But the evangelist does not write: "thou shalt call his name Jesus, i. e. he shall save;" he only indicates the reason for the selection of the name Jesus, and this reason is amply verified even if the Holy Name is a prayer for salvation. Finally, it is preferable to interpret Jesus as meaning "Yahweh, save," rather than "Yahweh is salvation," because Christ in His character as mediator is, as it were, the embodiment of the prayer "Yahweh, save," rather than of the thesis "Yahweh is salvation."[8]

We must mention also several studies bearing on the subject

[5] "The Life of Christ." By Mgr. É. Le Camus, Bishop of La Rochelle France. Translated by William A. Hickey, Priest of the Diocese of Springfield. Vol. I. New York, 1906. The Cathedral Library Association, 534-536 Amsterdam Avenue.

[6] "Readings and Meditations on the Passion and Death of Our Redeemer." By the Rev. Walter Elliot. New York, 1906. The Columbus Press, 120–122 West Sixtieth Street.

[7] "Das Leben unseres Herrn Jesu Christi in Betrachtungen." Sixth Ed. St. Louis, 1906. Herder.

[8] *Zeitschrift f. katholische Theologie*, Innsbruck, 1906, IV, p. 764 ff.

of the much discussed Virgin-Birth: G. H. Box considers "The Gospel Narratives of the Nativity and the Alleged Influence of Heathen Ideas;"[9] W. Allen has contributed to *The Interpreter* (February and October, 1905) papers on the "Birth of Christ in the New Testament" and "St. John 1: 13" in which he agrees with Tertullian as to the Virgin-Birth; Mr. A. S. Carman has written on "Philo's Doctrine of the Divine Father and the Virgin Mother;"[10] G. A. Chadwick treats of the Scriptural testimony in favor of the supernatural birth of Jesus;[11] R. J. Cooke writes on the Virgin-Birth of our Lord,[12] and an anonymous author on "The Virgin-Birth of Christ."[13]

We may mention in this connexion a number of works which treat of the person and the work of Jesus Christ as a whole. W. Bousset[14] is here, as everywhere else, quite clear about his position. Anything that is simply miraculous must be set aside as legendary growth. The Virgin-Birth e.g. is nothing but a dogmatic legend; the miracles occurring in the life of Christ are to be judged quite *a priori*, as our present-day science judges the striking events that happen at Lourdes. Need we say that this method of proceeding renders the professor's pamphlet almost innocuous?—J. Lepsius has published a lecture in which he emphasizes the supernatural character of the person of our Lord.[15] L. Ihmels, too, has written in a quite apologetic strain. In the former of his two lectures he urges the impossibility of explaining the life of Jesus as a merely human invention, and the fundamental agreement of the Synoptic Gospels with the Fourth Gospel; in the second, he points out that Jesus intended to found the Kingdom of God through His own death, while he considered His ministry of preaching as something merely preparatory.[16] Perhaps the most able defence of the traditional view in the field of

[9] *Zeitschrift f. Neutestamentliche Wissenschaft*, VI, 80–101.

[10] *American Journal of Theology*, IX, 491–518.

[11] The Virgin-Birth. *Expositor*, XI, 50–59.

[12] *Methodist Review*, 1904, 849–857.

[13] *Church Quarterly Review*, 1904, October.

[14] "Jesus." Religionsgeschichtliche Volksbücher für die deutsche christliche Gegenwart, herausgegeben von F. M. Schiele. I. Reihe, 2 u. 3 Heft. Halle, 1905. Gebauer-Schweschke.

[15] "Das Lebenswerk Jesu nach den Evangelien." *Reich Christi*, VIII, 293–309.

[16] "Wer war Jesus? Was wollte Jesus?" Leipzig, 1905. Deichert.

Gospel criticism and in the question concerning the person of Jesus Christ has been published by M. Lepin.[17] In the second edition of this work the author deals also with the recent theories of B. and J. Weiss, Wendt, O. Holtzmann, Wernle, and Wrede; he rejects Loisy's view concerning the growth of Jesus' Messianic consciousness, and maintains that the Synoptic Gospels teach the divinity of Christ.

The fad of studying Christ in the light of the history of general religion has impelled K. Furrer to write a comparison of Christ's doctrines with the doctrines of the pagan religions, especially with those of Buddhism.[18] F. Barth, too, has given us a pamphlet entitled "Jesus und Buddha" (Bern, 1905. Francke). As if to vary the theme, C. F. Andrews has written on the current Mohammedan Teaching as to the Gospels;[19] he gives us an abbreviated English translation of a modern Mohammedan Life of Christ current in the north of India.—Naturally, one expects to find a closer relation of Christianity to Judaism than to any other pre-Christian religion. Hence J. Lichtenstein has been called upon to issue a third edition of his investigation whether the Jews or the Christians tell the truth about the history of Jesus Christ.[20] There is another new Life of Christ written in new-Hebrew, entitled "Hebrew Christian Testimony to Israel" (London, 1905). Besides, in order to correct the views concerning Jesus Christ published in the "Jewish Encyclopedia," C. W. Votaw has discussed the modern Jewish view of Jesus in the *Biblical World* (XXVI, 101–119).

But it is not merely in the light of other religions that recent writers study our Lord; they investigate also how far the principles of modern psychology can be applied to Him. Thus, de Loosten studies Jesus from the viewpoint of modern psychiatry.[21]

[17] "Jésus, Messie et Fils de Dieu d'après les Évangiles synoptiques." Avec une introduction sur l'origine et la valeur historique de ces trois premiers Évangiles. Paris, 1905. Letouzey et Ané.

[18] Jesus Christus im Lichte der allgemeinen Religionsgeschichte. *Die Christliche Welt*, 35.

[19] *The Journal of Theological Studies*, VII, 278–281.

[20] "Toldot Jeschua." 3d ed. Leipzig, 1905. Evangelisch-Lutherischer Zentralverein.

[21] "Jesus Christus vom Standpunkte des Psychiaters." Eine kritische Studie für Fachleute und gebildete Laien. Bamberg, 1905. Handelsdruckerei und Verlagsh.

E. Rasmussen has published a comparative psycho-pathological study concerning our Lord.[22] Quite different from the foregoing studies is Dr. E. J. Hanna's article on "The Human Knowledge of Christ.[23] Some time ago C. H. Robinson published his "Studies in the Character of Christ;" of late he has given us, by way of a sequel, the second and third parts of the series entitled "Human Nature a Revelation of the Divine."[24] Perhaps we might add Frenssens Handschrift and the Creed of Emilie Lerou.[25] But in both cases our Lord has been dragged down into the fiction of novelists so that in spite of all claims to science we have in these productions only the offspring of the imagination of two artists.

b. The Birth and Infancy of Jesus Christ.—Thirty years have passed since the first edition of Grimm's "Life of Jesus" was originally published, and the venerable author himself died some ten years ago. The friends of the writer and of his work will, therefore, be glad to learn that the third edition of Grimm's "Geschichte der Kindheit Jesu" has been prepared by J. Zahn.[26] The editor leaves the text of the work practically intact; his changes and additions are contained in notes and appendices.—C. Chauvin has published a history of the Infancy according to Hebrew and Christian tradition.[27] The *Expository Times* tells us that A. M. Stewart has shown originality without "disturbing criticism" in his "Infancy and Youth of Jesus."[28]—The Magi, too, have been the object of some learned investigations: G. Bonaccorsi considers it as probable that the Magi were identical with those of Media and Persia and with the Zoroastrian priests.[29] H. U. Meyboom has studied the same question in an article entitled "Magiers."[30] J. Zeremski, too, has contributed to this study by a paper published in *Bogoslovski Glasnik* (161–170);

[22] Leipzig, 1905, Zeitlen.

[23] *The New York Review*, Oct.–Nov.

[24] London, 1905. Longmans.

[25] Chapter 26 of Hilligenlei. Berlin, 1905. Grote.—Nahor. Jesus. German Translation. Berlin, 1905. Behr.

[26] Regensburg, 1906. Pustet.

[27] L'Infanzia del Christo secondo le traduzioni ebraica e cristiana. Rome, 1906. Desclée.

[28] London, 1905. Melrose.

[29] Chi erano i magi? "Rivista storico-critica delle scienze teologiche," I, 24–40.

[30] *Theol. Tijdschr.*, 1905, 40–70.

he is of opinion that the Magi were Indo-Europeans, and that the star was a conjunction of Jupiter and Saturn, B. C. 749–750, the signification of which was known to the Magi through the prophecies of Daniel.—In connexion with this subject we may draw attention to what has been lately published by Lebedev concerning the question of the Brethren of Jesus.[31] The writer has gathered all that has been written on the question from the time of Epiphanius down to the monographs of Zahn and Endemann. —J. G. Machen has contributed to the *Princeton Review* (641–670) a paper entitled The New Testament Account of the Birth of Jesus. C. Morgan has written on the Hidden Years of Nazareth.[32] M. J. Ollivier, too, has made the hidden life of our Lord the object of special study.[33]—Here may be mentioned also G. Le Hardy's monograph on Nazareth and its sanctuaries,[34] and N. M. Ramsay's articles entitled "The Worship of the Virgin Mary at Ephesus."[35]

c. The Public Life.—B. W. Bacon believes that Jesus heard only the words "Thou art My Son;" all the other words he considers as exegetical additions made under the influence of the prophecies of Isaias, of the history of the Transfiguration, and of Peter's confession at Cæsarea.[36] Bönhoff, too, has contributed to *Die Studierstube* a series of papers on the Baptism of Christ (III, 15–20, 143–148, 206–217). He believes that the first three Gospels consider the baptism as an anointing of the Messiah, and that St. John views it as a manifestation of Him who was to baptize in the Holy Ghost. The writer derives the Christological significance given to Christ's Baptism in the second century from certain Christological notions of the Jewish Christians. The Fathers of the East and the West are at one as to the sacramental importance of the Baptism. F. Schubert has written concerning the year of Christ's Baptism according to Tertullian.[37]

[31] Dusepoleznoe ctenie, 1904, I, 38–52, 407–425; II, 214–228, 363–370; III, 235-245, 377–396, 542–555.

[32] London, 1905. Revell.

[33] "La Vie Cachée de Jésus." Étude historique sur l'enfance et la jeunesse du Rédempteur. Paris, 1905. Lethielleux.

[34] Paris, 1905. Lecoffre.

[35] *Expositor*, XI, 401–415; XII, 81–98.

[36] *American Journal of Theology*, 1905. 451–473.

[37] *Biblische Zeitschrift*, III, Heft 2.

J. J. Sanford has harmonized from the four Gospels a manual concerning "The Journeys of Jesus Christ."[38] F. W. Lewis has investigated a less extensive field; he limits himself to Christ's visits to Nazareth,[39] assuming that St. Mark and St. Luke have confused the two visits. C. W. Votaw's contribution to the *Biblical World* (XXVI, 425–430) entitled "The Chronology of Jesus' Public Ministry" bears on the same subject. Moreover, H. D. Klug has investigated the duration of the public life of Jesus in the life of the prophet Daniel and of the third Gospel.[40] Another publication has a less direct reference to the present question, though it is connected with the same. A. Hallet has chronologically arranged the words of Jesus as recorded in the New Testament, inserting the missing dates and localities in their proper places.[41]

J. M. Forson believes that the Transfiguration was a unique experience in the life of Jesus Christ.[42] W. E. Beet has published a monograph on the Transfiguration.[43] J. Kögel has written on the Ecstasy of Jesus and the Prediction of His Reappearance.[44] He directs his article against Holtzmann, contending that the expectation of His Reappearance had sprung up in the mind of Jesus together with the consciousness of the Messiahship. K. Beth has published a pamphlet in which he endeavors to enlighten the educated reader as to the miracles of our Lord. He maintains that the miracles of Christ were not performed for the purpose of exciting faith, but only by way of accompanying the teaching of Jesus, as works of mercy, and as signs of a coming victory and a renewal of the world. The writer denies that the evangelists were more credulous than we are; still he believes that some few among the miracles are rather suspicious: the stilling of the storm at sea, e. g., the cursing of the figtree, and the incident of the coin found in the mouth of the fish.[45] M. Seisenberger

[38] Chicago, 1905. Atkinson, Mentzer & Grover.

[39] The Visits of Jesus to Nazareth. *Expository Times*, XVI, 381.

[40] *Biblische Zeitschrift*, III, 263–268.

[41] Los Angeles, 1905. Hallet Publishing Company.

[42] *Expository Times*, XVII, 140.

[43] London, 1905. Kelly.

[44] *Reich Christi*, VIII, 362–380.

[45] "Die Wunder Jesu." "Biblische Zeit- und Streitfragen," II. Ser., 1 Heft. Berlin, 1905. Runge.

defends an entirely different view as to the purpose of the miracles of Christ; they are, he maintains, a real proof of Christ's Divine mission. But why do the Synoptic Gospels omit the account of the resuscitation of Lazarus? Several answers are suggested. The evangelists may not have known the fact, though this is not very probable; or they may have been forbidden to speak publicly about the occurrence; or again, there may have been a special danger for Lazarus involved in the publication of the miracle. At any rate, the Resurrection of Jesus Christ is a certain fact, and it is told by all the evangelists.[46]

In order to complete the list of publications referring to the public life of Jesus Christ, we must draw attention to Davidson's description of Peter in the school of Christ;[47] to Brun's thesis concerning the Apostle St. Peter, his life, work, and teaching;[48] to Garvie's Studies in the Inner Life of Jesus[49] in which the writer limits the communicable knowledge of Jesus Christ to His professional revelation of the Father, and though he admits that the Master pursued certain new ways in relation to the Law and the Messianic doctrine, he maintains that His claim of the Divine sonship was the real cause of His death. S. Minocchi distinguishes between Mary of Bethany and Mary Magdalen.[50] According to Conder, Judas Iscariot was born in Askar, or the Sychar mentioned in John's Gospel.[51] Finally, the *Hibbert Journal* contains a biographical study of the character of Jesus entitled "Conversations with Christ" (IV, 471).

d. The Passion.—Memain has contributed to the *Revue apologetique* an article on the Last Supper (1905, 280–291). This subject seems to have been a favorite topic during the course of the last few years. Th. Pfeil has made another attempt at harmonizing the four Gospels with regard to the Last Supper.[52]

[46] *Biblische Zeitschrift*, III, 40–43.

[47] "St. Peter and his Training." *Expository Times*, XVI, 278.

[48] "Essai sur l'apôtre Pierre." Sa vie, son œuvre, son enseignement. Montauban, 1905. Granier.

[49] The Causes of Offence. *Expositor*, XII, 241–254; 424–438.

[50] "Studi religiosi." Florence, 1905. Minocchi.

[51] "Palestine Exploration Fund," 155 f.

[52] "Mittheilungen und Nachrichten für die evangelische Kirche in Russland," 1905, 111–123.

J. Schneid tries to remove the apparent chronological discrepancy between the Synoptic Gospels and St. John by assuming a discrepancy between the Galilean and the Judean practice as to the celebration of the Pasch, or as to the eating of the paschal lamb. We need not say that the supposition is almost wholly arbitrary.[53] W. Koch defends the consistency and the credibility of the gospel-accounts concerning the Last Supper against the recent Protestant contentions on the subject: the second evangelist gives the most faithful account of the consecration of the chalice, while the first and second are equally faithful in their account of the consecration of the bread. Moreover, the sacramental partaking of the bread and wine is implied in the words of the Gospels.[54] A. G. Mortimer has published a work on the "Last Discourses of Our Lord" (New York, 1905, Whittaker), and the *Bible Student* contains two notes concerning the question, "Where were the Last Instructions of Jesus Given?" (N. S. II, 320, 400.)

H. Vollmer has contributed an article on Christ's crown of thorns to the *Zeitschrift für neutestamentliche Wissenschaft*, (VI, 194–198); the writer has published also a pamphlet of a similar nature, entitled "Jesus und das Sacäenopfer."[55] E. Ménégoz studies the death of Jesus in the light of the dogma of atonement,[56] while A. Brisson deals with the question whether Jesus foresaw His death.[57] The latter author is convinced that the Gospels imply the foreknowledge of His death on the part of Christ even if the words spoken in Gethsemani and on the cross were not taken as historically accurate. W. S. Fleck deals with the question, "How long was Christ in the State of the Dead?"[58] and E. M. Merrins asks again: "Did Jesus die of a Broken Heart?"[59] He gives a negative answer, at least from a medical point of view.

[53] "Der Monatstag des Abendmahls und Todes unseres Herrn Jesus Christus." Regensburg, 1905. Manz.

[54] *Theologische Quartalschrift*, LXXXVII, 230–257.

[55] Giessen, 1905. Töpelmann.

[56] "Rev. de theol. et des quest. rel.," 1905, 339–368.

[57] "Annal. de Phil. chret.," III. Ser., VI, 368–387.

[58] *Expository Times*, XVII, 42–44.

[59] *Bibliotheca Sacra*, LXII, 38–53, 229–244.

Criticisms and Notes.

QUESTIONS OF THE DAY. By the Very Rev. Alex. MacDonald, D.D., V.G. Vol. I, pp. 203. 1905. Vol. II, pp. 223. 1906. New York: The Christian Press Association. 1906.

Dr. McDonald needs no introduction to readers of THE ECCLESIASTICAL REVIEW. Some of his best work, theological and philosophical, has appeared in its pages; indeed, several of the chapters of the above volumes first saw the light through the same medium.

It is well that the present essays have now secured unification and permanency, for while they deal with subjects on the whole sufficiently timely to warrant the entitlement "Questions of the Day," the principles in the light of which they are envisaged and solved are not merely of to-day nor of yesterday. They are truths of all time. It is in the firm mastering of those permanent truths—the wisdom, principles, divine and human, the clear insight into their meaning and bearings, together with the practical method of their application to certain subjects now occupying men's mind—it is these qualities here *in actu secundo* that constitute the permanent worth of these essays. The subjects discussed in the first of the two volumes are: (1) The Biblical Question—the inerrancy of Sacred Scripture forming the main topic; (2) The Virgin Birth, and (3) The Perpetual Virginity of Mary—the theological significance of the great prerogative of the Mother of Christ being here explained and its perpetuity established. The fourth chapter states the theological grounds for the Catholic belief in Our Lady's Assumption. The fifth and closing paper—Bridging the Grave—contains an exposition of the arguments for the spirituality and consequent immortality of the soul. It is a thoroughly philosophical demonstration set forth with the author's characteristic precision, perspicuity, and beauty of diction. The second volume comprises: (1) a study of The Symbol in the New Testament—the aim being to establish against the view of a recent critic (A. A. Burn) that "a formal Apostles' Creed" can be extracted from the New Testament; (2) The Discipline of the Secret—a vindication, over against another recent critic, of the apostolicity of the *Arcanum;* (3) The Ethical Aspect of Bribery—the nature of this

paper will be known to the readers of this REVIEW, where it originally appeared; (4) A Notable Book—this chapter offers a judicious estimate of Drummond's well-known work, "Natural Law in the Spiritual Universe"; (5) the closing essay on The Imagination is a keen and comprehensive study of the phantasy in its psychological, rhetorical,) and practical bearings. As in its counterpart—the closing chapter of the former volume—the clarity of the thought is rivaled by the beauty of the clothing. The function of the imagination as illustrative of abstract truth is happily exemplified by the author's own description of that very function, no less than by his actual application thereof—proportionately to the subject-matter—throughout the other chapters of these volumes.

A MODERN PILGRIM'S PROGRESS. London: Burns & Oates. New York: Benziger Bros. 1906. Pp. xvi—284.

"A Modern Pilgrim's Progress" is the story of the religious experience of a more than ordinarily gifted woman. Born and bred amidst the shifting lights of Anglicanism, she gradually loses her way and wanders far out into the darkness of disbelief and nescience. Thence, under the mysterious leadings of Providence, she gropes her way slowly and painfully to the security and peace of Catholicism. The story of the wandering is told with a candor and simplicity that assures its verity almost apart from the sponsorship of the late Father Bowden who wrote the introduction. This Modern Pilgrim's Progress has no correspondence with Bunyan's allegory. It is instinct with the sense of reality. One feels the personality living in the story—a note that is wanting to the older fiction. It is not, however, its realness as a narrative of experience that gives worth to the book—though to this it largely owes its attractiveness; rather does its value lie in its record of the reasons and motives that urged the author from one religious or intellectual position to another, now leading her farther away, now nearer to the truth, until she reaches the final goal. In this respect the book cannot fail of helping both those within and those without the fold, confirming as it must the faith of the one and stimulating, enlightening, and encouraging the other.

Hardly less potent in this respect is likely to be the account of the author's experience—reiterating indeed that of all true and reflective converts—of the unwavering conviction and abiding peace sequent on her entrance into the Church. "From that day," she says, "I seemed to gain new powers of vision and could only exclaim 'Having

been blind I now see' " (283). She finds it impossible to doubt the divine origin of the Church. The effects of this conviction are best described in the author's own language: "I became a Catholic," she says, "because Catholicism alone satisfied the needs of my intellect and my heart, and in it I found that satisfaction my whole nature desired—I have found light and liberty. Before, all was doubt, now I possess certitude; before, I was tossed hither and thither by contending theories, now I possess freedom from intellectual slavery; before, doctrines seemed mere opinions, now they are the expression of living realities; before, there were times when I dreaded to think, now thought and action find stimulus on every side. It is impossible to explain the peace and joy, the light and liberty that Catholicism has brought into my life; to those who have it not I can only say as our Lord said to the woman at the well, 'Didst thou but know' " (p. 284). From this grateful consciousness of what the faith has been to her the author has told her experience of struggle and rest. Learned books, she says at the outset, are written for learned men; nowadays many women think and suffer, yet few point the stepping-stones that help them in the quest of truth (vii). The stepping-stones here indicated as having helped the author have of course undergone some slight modifications as they are reposited and disposed by memory. Such wearings and roundings the writer has wisely not sought to disguise. The sources whence they were originally taken having been obliterated beyond recollection, she has consequently not "scrupled to use the matter and form and wording of other authors when such seemed best to express her meaning" (viii). Indeed, the reader may probably wish that the writer had been much less scrupulous in this respect, meeting, as he does, with so many quotation marks signalizing expressions and phrases that are sufficiently ordinary to dispense with any claim to such distinction. The seemingly unnecessary multiplication of such quotation signs is one of the very few literary *naevi* in a book that is on the whole so fair of face.

AN ELEMENTARY LOGIC. By J. E. Russell, M.A., Professor of Intellectual and Moral Science in Williams College. New York: The Macmillan Company. 1906. Pp. 250.

If proportionality, simplicity, lucidity, and practicality are properties that commend a book of Elementary Logic, the present little manual deserves commendation. Its comprehensiveness is adequate to the purpose of such a compend; the method of treatment is ad-

mirably simple; the style perfectly transparent; and the practical exercises are pertinent and ample. The matter is divided into two main heads: the Logic of Consistency (Part I) and the Logic of Science (Part II). Under the first come the familiar subjects of Formal Logic; and under the second the meaning of science and scientific methods are explained. In these times, when the syllogism is so often contemned as "a useless survival of medieval logic," it is gratifying to find an elementary text-book containing some eight pages in defence of the venerable organ. On the other hand the author seems to grant an inadequate value to induction. "In inductive inference," he says, "the conclusion is only probable" (p. 88). This is because in the first place he fails to recognize that induction is invalid apart from deduction, and in the second place because he regards "the principle of all science"—the uniformity of nature—as "an ethical faith that nature will not disappoint us" (p. 154); whereas the latter principle is really an *a priori* judgment, based on the ontological concept of nature or essence as the uniform principle of operation. Consequently the principle when applied to the unvarying experience of given phenomena begets at least physical *certitude* as to the *universality* of such phenomena.

There are other minor details to which a critic might object, but they do not materially lessen the value of an otherwise useful little manual.

LA MÉTAPHYSIQUE DES CAUSES D'APRÈS S. THOMAS ET ALBERT LE GRAND. Par Théodore Regnon, S.J. 2 edit. Avec une Preface de M. Gaston Sortais. Paris: Retaux. 1906.

Père Regnon's treatise on causality is one of the classics of neo-scholasticism. Appearing first in 1886, it was among the earlier fruits of the revival of Thomistic studies effectuated by Leo XIII's Encyclical *Aeterni Patris*. The first edition being for some time out of print, the demand for a second edition has received the present response, which is simply a reprint prefaced by a sympathetic and highly interesting biographical sketch of the author from the pen of P. Sortais, S.J.

For those who are unacquainted with the work it may suffice to observe that, although it appeals in the first instance to the professional student of philosophy, its subject is one that engages every cultured mind, while the method and style in which that subject is treated by the author humanize it to such an extent as to give it a

universal and therefore not a merely technical interest. Père Regnon was gifted with a singularly broad and yet critically keen intellect, and the duties of his mature life were such as were best adapted to unfold and fructify this dual power. His long converse with the physical sciences developed the analytical side of his mind, while the many years devoted to theological and metaphysical studies enlarged his sympathetic vision. The present work, though evidencing mainly the latter quality, manifests throughout the author's critical instinct, and the sense of analytical control, together with the ripened fruits of that scholarly erudition which in another field has made the "Études de Théologie Positive sur la Sainte Trinité" (4 vols. Retaux, Paris, 1891–1898), one of the classics of Positive Theology.

DE INSPIRATIONE SACRAE SCRIPTURAE. Auctore Christiano Pesch, S.J. Cum approbatione Rev. Archiep. Friburg. et Superior. Ordinis. Friburgi, Brisg., St. Louis, Mo.: B. Herder. 1906. Pp. 653.

For the student who desires an exhaustive and accurate review of the estimate in which the written word of God was held among all classes of Jews and Christians from the earliest days to our own, Father Pesch's volume offers a very satisfactory record of historical matter. The focal point toward which all the various views tend is of course the note of Inspiration, the precise nature and qualities of which are not so clearly recognized as to define the actual extent of the divine agency in the composition of a work that must be human in its form of appeal, since it is to speak to human sense before it can permeate to the intellect and heart. It may not be necessary for us to know the extent of divine inspiration in order to profit by its teaching according to the measure intended by God when He thus revealed Himself to our ignorance and blindness; and personally we believe that it is not. But in the meantime men do feel the liberty and right to dispute about such things and by that fact create a necessity of having certain limits drawn to excessive speculation.

Father Pesch tells us what was the doctrine of the Jews of the old Synagogue, largely represented by the Talmudic traditions. The Hellenists and the later Jews, from Philo down to Spinoza and Moses Mendelssohn, yielded alternately to Platonic and literalist influences, until the struggle to-day has become one of rationalist interpretation waging war against the narrow formalism of the modern pharisaic orthodoxy. From this the author passes to an account of the apostolic witnesses, the early Fathers and apologists, the subsequent schools of

interpretation at Alexandria and Antioch, the Syrian, Greek, and Latin writers, the conciliar and papal definitions, and the medieval writers down to the days of the scholastics. Then come Alexander of Hales, Bonaventure, Duns Scotus, Roger Bacon, Nicholas of Lyra —all Franciscans—and their Dominican contemporaries, Albert the Great, Thomas of Aquin, Durandus, Raymond Martini, with their more or less reconcilable differences of opinion. John Gerson and Dennis the Carthusian may be said to form the bridging arch that leads to the partial definitions of the Council of Trent provoked by the extreme opinions of the so called reformers. Luther, Zwingli, Calvin, Melanchthon and Gerhard unconsciously prepare the way for Biblical rationalism by extolling the right of private judgment or personal inspiration in the gathering of revealed truth from the written word. The pendulum of extreme rationalism represented by Semler, Kant, Wegscheider, swings back over semi-rationalism into the conservative and orthodox professions of scholars in Germany, England, and America.

Two chapters deal exhaustively with the definitions and interpretations of the Tridentine and Vatican Councils, ending with a brief sketch of the points under dispute as represented by Lagrange, Prat, Loisy, Zanecchia, and Billot.

Father Pesch's volume is, however, more than a history of opinions and definitions touching Inspiration. In the second part he takes up the dogmatic view of the subject, discussing and demonstrating the existence of Inspiration, its essential characteristics, its extent, its inerrancy, the various senses in which this inerrancy is maintained, and the sufficiency of tradition together with internal evidence as criteria of the consistent and permanent claim of the inspired records to guide man to revealed truth and in right action. The question of the extent of inspiration, its precise application to any given part of the only texts accessible to us, is of course ever open to dispute, and Father Pesch does not settle it for all. But he makes it clear that the Bible as the inspired word of God teaches divine truth, and that the intention of its infallible author is not frustrated by the imperfect medium of its communication.

THE MISSIONARY MOVEMENT IN AMERICA. Being the mind of the Missionaries assembled in the Third Washington Conference at the Apostolic Mission House. (The Missionary, October, 1906.) Pp. 156.

The missionary movement makes a magnificent showing in its various branches of activity throughout the country, which embrace the

apostolates of preaching and teaching, Church extension, catechizing, school work, and literary propaganda. The central energy of this activity proceeds from the Apostolic Mission House, as the veteran champion of the movement, Father Elliott, explains in clear and fervid language; and there is general sympathy for the movement on the part of both seculars and of religious communities, in the cloister as well as in the open mission field.

There were represented at the Conference, besides secular priests of every rank, and prominent laymen, Benedictines, Dominicans, Franciscans, Fathers of the Holy Ghost, Fathers of the Holy Cross, Jesuits, Josephites, Marists, Passionists, Paulists, Sulpicians, and Vincentians. They bore their testimony to the results accomplished in the ten years during which the work has been in existence, as explained by the actual chairman, Father Doyle, rector of the Apostolic Mission House.

The methods suggested in the different addresses, and the rules laid down as practical conclusions drawn from the experiences of earnest, practical, and thoughtful missionaries, will be endorsed by every Catholic who has any realization of the splendid opportunities which the Catholic missionary enjoys at present—but which may soon pass away in the upheavals and prejudices created by godless education and a purely materialistic socialism—for leading the open-minded non-Catholic into the true Church of Christ. The Catholic truth needs but to be properly presented to be valued in its influence upon the individual, domestic, and public life of our fellow citizens outside the Church, who suffer to a much less degree from traditional bias than the Protestants of Europe. There is, however, one danger, and it is suggested by what seems to us to be an extreme statement of conservatism made at the Conference; and that is the belief that the missionary must absolutely exclude all controversial matter from his sermons or instructions. There has been and there is indeed a great deal too much controversy in the pulpit where far greater good would be accomplished by a clear and positive exposition of Catholic doctrine; and it rarely if ever serves the cause of truth to violate charity by attacks aimed against teachers of error when they are not subject to Catholic discipline. But it is saying too much by far that we must ignore the very existence of Protestantism and exclude all controversial preaching. No doubt the advice: "Never preach a controversial sermon," was not intended to apply literally to missions to non-Catholics, or even to Catholics who live in the midst of Protestants

whose difficulties and erroneous assertions they have to meet at times, although it may well apply to places where the Catholic faith is the only or dominant belief. We ourselves have argued strenuously against the offensive and needless dragging of Protestantism into our preaching, but we should be far from making it a rule "never" to preach controversy or to ignore the existence of Protestantism where it makes its pretensions felt under that term, as it still does in many places in the United States. It was a wise policy on the part of the directors of the Conference to associate with the "Mission Movement in America" the propaganda for the Foreign Missions and their needs, presented by Fr. Walsh of Boston; and to take account of the apostolate of the immigrant for which Father McEachen pleaded very ably indeed in his address on the subject.

SISTER MARY OF THE DIVINE HEART. Droste zu Vischering, Religious of the Good Shepherd, 1863—1899. By the Abbé Louis Chasle. From the second French edition. London: Burns and Oates; New York, Cincinnati and Chicago: Benziger Brothers. 1906. Pp. 433.

"The memory of Mother Mary of the Divine Heart," writes the Bishop of Oporto, "is greatly loved and revered in this town. Her extraordinary qualities, her burning zeal, and her rare virtues, purified and refined in the crucible of prolonged and intense bodily suffering, have merited for her a reputation of sanctity which will cause her holy memory ever to live amongst us. She is much invoked in Oporto and the neighborhood, and many spiritual and temporal favors have been obtained through her intercession."

This holy nun died 8 June, 1899, at three o'clock in the afternoon, in a very poor cell of a convent in Portugal, at the age of thirty-six years. She belonged to one of the oldest and most honored aristocratic families in Germany. The old castle-fortress, situated near Ludinghausen in Westphalia, has remained in the possession of the family as fief since 1272. The quality of noble pride possessed by the children of the Vischerings was signally demonstrated by Clement Augustus, Archbishop of Cologne, who early in the last century incurred the anger of the Prussian government owing to his sturdy defence of the Catholic claims in the matter of discountenancing mixed marriages, and went to prison for eighteen months rather than permit interference with or violation of Catholic ecclesiastical law. Sister Mary's mother was the Countess Helena de Galen, of whose line many eminent churchmen and statesmen figure in the national

annals. Born on Our Blessed Lady's birthday, the child received as her natural inheritance the precious memory of the fairest virtues to be imitated. Her infancy was spent in the charmingly situated castle of Darfeld, over the doorway of which the visitor reads the words: "In te Domine speravi, non confundar in aeternum." She writes most simply and touchingly of the impressions of her childhood which gave to her mind a turn toward piety, although she tells us that she was very giddy, hoping all the while that some day she would improve and come to be what her mother, who daily taught her two children their Christian doctrine, wished her to be. The character of the home influence that shaped the vocation of the child may perhaps best be gleaned from an account to which she refers in her diary later on, when she tells us that on the return from a journey with her parents to Norway in 1883, her father solemnly consecrated his family and whole household to the Sacred Heart.

In the autumn of 1888 she entered the novitiate of the Good Shepherd at Munster, in Germany. Her happiness as expressed in her letters was supreme; but already the symptoms of acute suffering, which her ardent desires to be consumed for the love of Christ seem to have invited, began to eat away her physical strength. But that wondrous power by which the saints manage to control the material by their spiritual energy gave to her weakness an influence far superior to ordinary physical strength. She was soon made mistress of penitents, a duty which not only caused her to sanctify others, but increased her own virtue of self-denial to such a degree that she became unconsciously one of those in the Order upon whom the superiors at the Motherhouse in Angers began to cast their eyes as the proper mediators in difficult enterprises. Among the newly established houses abroad were two in Portugal, both struggling against apathy and infidelity around them. In the beginning of 1894, Mother Mary of the Divine Heart was ordered to Lisbon as assistant to the Superior. Shortly afterwards she was called to take charge of the mission of Oporto, where she died. Such was the brief course of her life, but its depth, its power, were wholly disproportionate to the simplicity and shortness of that career.

Her actions, as described by those who knew her, and her writings give evidence of a singular versatility. In her eyes, says her biographer, "the active and contemplative life, joy and sorrow, attractions and repugnances, sufferings and happiness in suffering, are to be found side by side. Of an exceptionally gifted nature, she produced

fruits which, generally speaking, are not found in one and the same person. Her nature resembled a musical theme, well composed and carefully executed, in which all the instruments have full play, yet without producing any discord." She came from a circle of noble souls in the Munster land which has supplied Germany with a stronghold for Catholic defence in the Galitzins, Stolbergs, Mallinckrodts, Vischerings and others who, like the last mentioned, have given sons and daughters to the service of Christ in other lands, and thus extended their beneficent influence far beyond the home country.

It is a biography that serves the double purpose of edification and of dispelling the current prejudice of worldly-minded persons (not always found in the world only) that high spirituality is not compatible with actual and practical work for the good of mankind: often it lends to the ordinary energies of man and woman a charm and a nobility that indefinitely multiply both the energies and opportunities of a successful charity.

HISTORY OF THE DIOCESE OF SAULT STE. MARIE AND MARQUETTE. Containing a full and accurate account of the development of the Catholic Church in Upper Michigan. With portraits of bishops and priests, and illustrations of churches, old and new. By the Rev. Antoine Ivan Rezek. Vol. I. Houghton, Mich. 1906. Pp. 393.

The pioneer history of the development in the upper peninsula of Michigan as set forth in the lives of the early Catholic missionaries is full not only of instructive and edifying lessons to ecclesiastics, but also of fascinating and practical interest to the student of social life, the philosopher to whom the undercurrent of human nature, observed in the principal agents of any great movement, tells its tale of actual causes and of effects which are frequently mistraced by superficial recorders of deeds, called historians.

The present volume, which is to be followed by another dealing with the detailed account of the separate parishes of the diocese of Sault Ste. Marie and Marquette, contains, as the main feature of interest, accurate biographical sketches of the leading figures in the foundation history of its religious institutions. The story naturally opens with the early life of the first bishop of the diocese, Frederic Baraga, born in the Carniolian dukedom of Austria and educated at the University of Vienna, where he studied first law, then, probably by the advice of his confessor, the Blessed Clement Maria Hofbauer, theology. Seven years after his ordination we find him setting out for Cincinnati, where

he begins his labors on the American mission. A remarkable feature of Bishop Baraga's life is his literary activity in the very midst of seemingly absorbing pastoral duties, notably his writing an Indian grammar and procuring the printing of books for the Indians who, he tells us in a letter to one of the priests, are very fond of reading devotional books. After him we have the history of Bishop Ignatius Mrak, second incumbent of Marquette. He is followed by Bishop Vertin, on whose death in 1899 the present bishop, Frederic Eis, was appointed to the see.

Besides these and numerous biographical sketches of the priests who have left a name in the diocesan memory through their devotion and zeal for the cause of religious education and missionary progress, the volume is enhanced by a large number of interesting illustrations of persons and places, giving vividness to the evidently carefully gathered facts and statistics. Indeed, there is to be found in the volume a marked evidence of intelligent research and patient industry that adds no little to the reader's confidence in the trustworthiness of this attractive section of our national Church history. After reading the volume one is inclined to regret that the author was prevented from making use of all the accumulated material obtained by him during several years of preparation for this history. Instead of the two volumes, there might have been, we are informed, five. As it was, Father Rezek found himself compelled, by the probable cost of production, to omit most of the humorous and anecdotal portions of his biographical sketches, and confine his narrative to a sober account of substantial facts. The author deserves to be promptly seconded in his effort to promote the cause of religion by this work, which is a most creditable production from the bibliographical viewpoint as well as from that of the Catholic historian. There are two editions, we understand; either of which are sure to add materially to the worth of any reputable library, such as one looks for in a parish house.

Literary Chat.

Shakespeare spoke not as a physiognomist—though much experience is voiced in his utterance—when he said: "There is no art to find the mind's construction in the face." Is there an art, however, to find the mind's construction in the hand—no, palmistry avaunt!—in the handwriting? To this query the eminent psychological poet left us no answer. Graphology is one of the newer arts and it has some aspirations to become a science. Even so unsentimental a critic of things psychic as Pro-

fessor Jastrow allows that "while both its principles and conclusions are frequently of doubtful validity," nevertheless "the study [of handwriting] includes the legitimate factors in a possible science of handwriting." On the other hand, he decides that "as a practical art, attempting to read character in individuals from their handwriting, graphology has as little basis as palmistry or phrenology" (Baldwin, *Dictionary of Philosophy* "Graphology"). This seems rather hard on the graphologists. Blanc in the recent *Dictionnaire de Philosophie* (See ECCLESIASTICAL REVIEW, October, 1906) is less severe in his pronouncement. While maintaining that "graphological inductions" do not ordinarily transcend "the limits of probability," and are moreover inapplicable to "the domain of free will and voluntary moral habits," he admits that the graphologist, if a master in his art, "is a penetrating psychologist, a delicate moralist, a judicious critic; he is able, therefore, to seize the mind in its slightest manifestations, its unconscious as well as its reflective acts. And if the style, the countenance, the habitual tone of voice, are so many mirrors wherein the mind reflects itself, why should not the handwriting be yet another, and one the more instructive in that it is more compact, more stable, and more available for study."

Quite the newest book on this perennially interesting subject is "Les Révélations de l'écriture d'après un controle scientifique" (Paris, Alcan). Written by that keenly critical experimentalist Alfred Binet, it necessarily bristles with facts and figures. The claims and results of graphology in every domain are rigorously tested from many viewpoints, the general conclusion being about as much as one should expect, namely "that there is some *truth in graphology*, but the graphologist's method is not infallible."

An extensive and very readable review of Binet's work is given in "Science" (5 October), the critic's conclusion being that though "there is a trace of the man left in every act he performs, the trace left in writing has not been shown to be a better guide to a knowledge of the sex of the writer than a footprint; of the age, than a view of the garments; of the intelligence, than the weight of the brain; nor of the character, than the appearance of his umbrella. It is not within the power of true science to say that such-and-such can never be attained, but so far as graphology is concerned we may cite the experiments of its greatest investigator to prove that as yet it has furnished no reliable means of attaining to a knowledge of sex, age, intelligence, or character from handwriting."

To all which those who give a high degree of probability to intuitive insight—who feel rather than know that the heart may have some reasons which the head at least cannot analyze—will answer that "There are more things in heaven and earth—" "True," replieth the critic, "but, then, claim not for thy graphology the dignity of an art or a science." Whereto the response is *Amen.*

No one who has thought seriously of the problem, or who has actually confronted the task, of adjusting the religious and theological with the historical and philosophical constituents of the Christian system, can fail to be more or less perplexed by the claims of prudence in the process. To what extent the interests of objective truth should prevail over the errors and prejudices that mingle almost

inextricably with faith and devotion in the concrete spiritual life of individuals is one of the most difficult things to determine. Perhaps it were better here as elsewhere to leave the tare to mingle its roots with the wheat, lest the uprooting of the weed endanger the good grain. This extremely delicate question is discussed in the current *Dublin Review*, under the heading "For Truth or for Life." The fulness of information, the firm grasp of principles, the clear insight into their bearings, the far-seeing prudence whereby a sane conservatism is reconciled most adroitly with the rightful demands of intellectual progress—all this, no less than the literary finish of the article, unmistakably reveal the anonymous author to be the editor who has been recently leading the *Dublin Review* to the front rank of Catholic quarterlies.

The general reader who may not be personally puzzled by the problem of adjustment is likely to ask himself what specifically are the natural—the historical and scientific—factors between which and the essence of Catholicism the apologists are laboring at a conciliation. That there is undoubtedly a large amount of vague statement, disguising no little ignorance and pretentiousness concerning oldtime methods, positions, arguments, exploded views, and the like, there need be no question. At the same time there is surely a blaze somewhere back of all the smoke, and the inquirer is entitled to find it. He will be helped in this direction by some of the definite facts indicated at least in passing by Mr. Ward.

Apropos of the foregoing subject the leading paper, entitled "Progressive Catholicism," in the November *Irish Ecclesiastical Record* deserves mention. While giving a judicious estimate of Fogazarro's "Il Santo"—exposing the mistakes of this much-discussed novel—it states clearly and favorably the ideals of those who are striving for intellectual progress over against the "non-concessionists" at the present time. The writer's sympathies with the former are undisguised. His description of the condemnation in the thirteenth century of some of St. Thomas's teachings by the Archbishop of Paris and the faculty of the Paris University, and subsequently by the Dominican Archbishop of Canterbury and the Oxford faculty, is not the least suggestive aspect of the argument.

Speaking of this matter the writer quotes the sanction of the Oxford condemnation as follows: "Quicumque hec dicta non sustinet nec docet habet a fratre Archiepiscopo XL dies de indulgentia, qui autem dictas positiones defendit ———" If a professor refrained from teaching the new theories of St. Thomas the Archbishop (Robert Kilwardby) awarded him forty days indulgence, but if he defended them —— Well what? Why this truncated menace? The writer doesn't say; and when one looks up his authority for the condemnation (De Wulf, "Histoire de la Philosophie Mediévale," 2e ed., Louvain, 1905), one finds the same provoking fragment with a foot reference to "Chartul. I, 560," which in turn refers to "un manuscrit Burgh." It is to be hoped that the reader's curiosity will be quenched right here!

That indefatigable writer, the Abbé Blanc, whose recent "Dictionary of Philosophy" and other kindred works were described in the October number of this magazine, has just put forth a little book entitled "La Foi et La Morale Chrétiennes." It contains a succinct summary of Catholic beliefs in close relationship with

their moral implications. Its aim is apologetical, though mainly on constructive lines—not so much to meet objections as to expound the truths of faith, to establish their bases and logical coherence. (Lethielleux, Paris.)

Amongst the works of the same author which were not signalized in the review of the "Dictionary of Philosophy" just mentioned is "La Pensée Contemporaine," a review of philosophical, social, and religious questions. The modest proportions of the monthly brochure are often in inverse ratio to the value of its contents. The October issue, besides some timely and judicious comments by the editor on the Catholic situation in France, offers the first instalment of what promises to be a solid study of the traditional arguments for the existence of God, also a brief but vigorous criticism by Dr. Surbled of a growing tendency amongst French physicians to hasten the death of suffering patients. Unfortunately, the "Assassinat Médical" has been advocated beyond the limits of France.

Still another dictionary of philosophy is now under way. The first section of the "Lexicon Philosophico-Theologicum," compiled from the works of Duns Scotus by the present Secretary General of the Franciscan Order in Spain, Father Garcia, has just been issued at the College of St. Bonaventure, Quaracchi (near Florence), Italy. Scholastic terms, definitions, distinctions, and axioms pertinent to philosophy and theology are explained in the unvaryingly precise language of the Subtle Doctor. The sequent sections of the "Lexicon" are promised to appear at intervals of six months, the complete work to embrace 1500 folio pages. It cannot fail of being helpful to the student of scholasticism and especially of the Scotistic system. The material make-up of the work—typographical characters and disposition—is most creditable to the publishers, who at the same time have signified their sense of the pecuniary limitations of students by issuing the royal fasciculi at the ridiculously small price of two and one-half francs.

"Words of Comfort," "Devotions in honor of the M. H. Crucifix," and similar titles sufficiently indicate the purpose of occasional pamphlets and leaflets issued by Dr. W. T. Parker, of Northampton, Mass., whose evidently religious spirit leads him to devote his best activities to the curing of spiritual disease as a concurrent cause of the physical maladies caused by sin. Such efforts surely ennoble the medical profession so long as they do not identify themselves with certain misleading extravagances and oddities like those that inspire so-called "Christian Science," which is rather a "prize label" for a weak sort of religious fanaticism. "Words of Comfort" and "Devotions of the Crucifix" will be found a help at the sick-bed, where brief invocations serve a better purpose than long prayers, whilst they teach the patient to use the crucifix as a panacea for pains that no physic can cure.

Books Received.

SACRED SCRIPTURE.

OUTLINES FOR THE STUDY OF BIBLICAL HISTORY AND LITERATURE. By Frank Knight Sanders, Ph.D., D.D., sometime Dean of the Theological Faculty, and Professor of Biblical History and Archæology, Yale University, and Henry

Thatcher Fowler, Ph.D., Professor of Biblical Literature and History, Brown University. With Maps and Charts. New York: Charles Scribner's Sons. 1906. Pp. xv—233. Price, $1.25, *net.*

DAS ALTE TESTAMENT IN DER MISCHNA (XI, 4 of "Biblische Studien"). Von Dr. Georg Aicher. Freiburg (Brisg.) und St. Louis, Mo.: B. Herder. 1906. Pp. 182. Price, $1.25.

JÉSUS-CHRIST, Sa Vie, Son Temps. Par le Père Hippolyte Leroy, S.J. Leçons d'Écriture Sainte, Prêchées au Gesù de Paris et de Bruxelles. Anné 1906. Paris, rue de Rennes, 117: Gabriel Beauchesne et Cie. 1906. Pp. 327. Prix, 3 *fr.*

LES IDÉES DE M. LOISY sur le Quatrième Évangile. Par Constantin Chauvin, chanoine honoraire, Superieur du petit Séminaire de Mayenne, membre de la Commission pontificale des Études bibliques. Paris, rue de Rennes, 117: Gabriel Beauchesne et Cie. 1906. Pp. 292. Prix, 3 *fr.*

THEOLOGICAL AND DEVOTIONAL.

"THE OUGHT TO BE'S." By the Rev. J. T. Roche. St. Louis, Mo.: B. Herder. 1906. Pp. 128. Price, $0.50.

THE MOTHER OF JESUS in the First Age and After. By J. Herbert Williams. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 264. Price, $1.60.

THROUGH MAN TO GOD. By George A. Gordon, Minister of the Old South Church, Boston. Boston and New York: Houghton, Mifflin & Co.; Cambridge: The Riverside Press. 1906. Pp. 396. Price, $1.50, *net.*

REALITIES OF CHRISTIAN THEOLOGY. An Interpretation of Christian Experience. By Clarence Augustine Beckwith, Illinois Professor of Systematic Theology in Chicago Theological Seminary. Boston and New York: Houghton, Mifflin & Co.; The Riverside Press, Cambridge, Mass. 1906. Pp. xvi—406. Price, $2.00, *net.*

SALVATION AND SANCTIFICATION, or Will Protestants be Saved? By the Rev. B. C. Thibault. New York: Christian Press Association Publishing Company. 1906. Pp. 232.

LA DOCTRINE DE LA SAINTE MESSE. Exposée aux fidèles. Par l'Abbé J. Grimault, aumonier des Dames de la Retraite de Redon. Paris, 22 rue Cassette: P. Lethielleux. 1906. Pp. x—328. Prix, 1 *fr.* 50.

LA FOI ET LA MORALE CHRÈTIENNES. Exposée Apologetique. Par l'Abbé Elie Blanc, Chanoine de Valence, Professeur de Philosophie à l'Université Catholique de Lyon. Paris, 10 rue Cassette: P. Lethielleux. 1906. Pp. 254.

THE GLORIES OF THE SACRED HEART OF JESUS. How it is and ought to be venerated and adored. Instructions and Exhortations. From the original of the Rev. M. Hausherr, S.J., with Preface by the Rev. John J. Wynne, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 544. Price, $1.25.

THE INTERIOR CASTLE or the Mansions and Exclamations of the Soul to God. Translated from the Autograph of St. Teresa. By the Benedictines of Stanbrook. Revised with an Introduction, Notes, and Index by the Rev. Father Benedict Zimmermann, O.C.D. Worcester: Stanbrook Abbey; London: Thomas Baker; St. Louis, Mo.: B. Herder. 1906. Pp. 352. Price, $1.25.

ARCH-CONFRATERNITY OF THE DIVINE EXPIATION. By the Rev. Kenelm Vaughan, Director General. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 38.

THE SUBLIMITY OF THE MOST BLESSED SACRAMENT. A Course of Sermons for the Forty Hours Adoration. Third Edition. From the German. New York and Cincinnati: Fr. Pustet & Co. 1906. Pp. 39.

PSALLITE SAPIENTER. Psalliret weise! Erklärung der Psalmen im Geiste des betrachtenden Gebetes und der Liturgie. Dem Klerus und Volk gewidmet von Dr. Maurus Wolter, O.S.B., Erzabt. Beuron. Third Edition. Bd. IV. Ps. 101–120. Freiburg, Brisg., und St. Louis, Mo.: B. Herder. 1906. Pp. 624. Price, $2.65.

MEDICINA PASTORALIS in Usum Confessariorum et Curiarum Ecclesiasticarum. Accedunt Tabulae Anatomicae explicativae. Auctore Joseph Antonelli, sacerdote, natural. scientiar. doctore et professore. Vol. II. Edit. altera aucta et emendata. Romae, Ratisbonae, Neo-Eboraci et Cincinnati: Fridericus Pustet. 1906. Pp. 527.

ECCLESIA: The Church of Christ. A planned series of papers by Dom Gilbert Dolan, O.S.B., Fr. Benedict Zimmermann, O.D.C., Fr. R. H. Benson, Dom John Chapman, O.S.B., Dom J. D. Breen, O.S.B., A. H. Mathew, and Fr. Peter Finlay, S.J. Edited by Arnold Harris Mathew. London: Burns & Oates; New York, Cincinnati, Chicago: Benziger Brothers. Pp. 182. Price, $1.25.

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THE SACRISTY MANUAL. Containing the Portions of the Roman Ritual most frequently used in Parish Church Functions. Compiled by the Rev. Paul Griffith. Baltimore and New York: The John Murphy Company. 1906. Pp. 74. Price, $1.00, *net*.

HYMNS TO THE BLESSED SACRAMENT. Adoro Te—Panis Coelice—O Bread of Heaven—In Gethsemane—Hail, Thou Living Bread—Aspirations. (Music) By the Sisters of Mercy. Boston, Mass.: Catholic Music Publishing Company. Pp. 8. Price, $0.05.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE CELEBRANDAE. Juxta rubricas emendatas Breviarii Missalisque Romani. Cum officiis votivis ex indulto. Tam pro clero saeculari Statuum Foederatorum officiis generalibus hic concessis utente, quam pro iis quibus Kalendarium proprium clero Romano concessum est. Pro Anno Domino MCMVII. New York and Cincinnati: Fr. Pustet & Co. 1907. Pp. xxx—168. Pretium, $0.50.

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FREE WILL AND FOUR ENGLISH PHILOSOPHERS (Hobbes, Locke, Hume, and Mill). By the Rev. Joseph Rickaby, S.J. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 234. Price, $1.25.

HUMANIZING THE BRUTE, or the essential difference between the human and animal soul proved from their specific activities. By H. Muckermann, S.J. With five plates. St. Louis, Mo.: B. Herder. 1906. Pp. 114. Price, $0.75.

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SISTER MARY OF THE DIVINE HEART. Droste zu Vischering, Religious of the Good Shepherd, 1863-1899. By the abbé Louis Chasle. Translated from the second French edition by a member of the Order. London: Burns & Oates, Ltd.; New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 433. Price, $1.60.

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CHARLEY CHITTYWICK. By the Rev. David Bearne, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1906. Pp. 205. Price, $0.85.

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